MONARCHY
No creature of Gods making, &c.

Wherein is proved by Scripture and Reaſon, that Monarchicall Goverment is againſt the minde of God.

And that the Execution of the late King was one of the fatteſt ſacrifices that ever Queen Iuſtice had.

Being a Hue and Cry after Lady Liberty which hath been ravithed and ſtolne away by the Grand Potentates of the Earth.

Principally intended for the undeceaving of ſome honeſt hearts who like the poore Iewes cry, give us a King, though they ſmart never ſo much for it.

By IOHN COOKE late of Grayes Inne Eſquire; Chief Iuſtice of the Province of *Munſter* in *Ireland*.

Hoſea the 8. and 4. *They have ſet up Kings but not by me, they have made them Princes but I knew it not.*

O Iſrael (O England) *Thou wouldſt have deſtroyed thy ſelfe but in God is thy help, he will be thy King.*

Hoſ. the 13. 9. 10. *I gave thee a King in mine anger & took him away in my wrath.*

Printed at Waterford in Ireland, by *Peter de Pienne*, in the yeare of our Lord God, 1651.

To the Supreame Authoritie of the three Nations the Parliament of the Commonwealth of England.

MOst Renowned Senators, who like the Heavenly bodyes, having for many yeares been in continuall motion for your Countreyes good; have by Gods bleſſing upon your unwearied labours after ſo many Hericanes by vertue of the Act of May 9. 1649. brought the Ship of State to Anchor into its deſired haven, and ſetled that forme of Goverment which was appointed for Gods peculiar people who choſe a man of every Tribe, a head of a houſe, Captaines of Thouſands, and of Hundreds, famous, Choyce and mighty men of vallor; Chief of the fathers of the Children of Iſrael, to aſſemble at Ieruſalem in publique Councells (1 Numb. 4. 2 Chron. 1. 2. and 5. 2.) a Commonwealth and free State; governed by their Repreſentatives in Parliament, and ſuch whom they ſhall appoint for the good of the People; of which bleſſed Statute I onely ſay this, that ſince the Apoſtles dayes

there

there was never more Divinitie, Reason, and Eloquence, in any writing, for (as it is said of humility) it is not onely a vertue but a ground worke for, & a vessell that containes all the rest, so this Statute is that only Law (of the Medes & Persians) that is unchangeable & consequently above the Law makers, for a free people may not make themselves subject to any mortall man, that rule of my Lord Bacons, that the supreme power may not binde but dissolve it selfe, being to be understood from Monarchy to a free State, but not from liberty to slavery. But I observe that few understand the true ground and reason of it, looking no further then at the wickednes of Kings, their oppressing, burdening, impoverishing, and enslaving the people, and so make it an Act of selfe-love to ease themselves in casting their riders, as if good Kings might be tollerated, who giving the people many good words and some few good Acts of grace enslave them faster (as the Sun sooner takes away the travellers cloake then the winde) like those which we call good witches, that seeme to cure one that they may without suspicion bewitch twenty, whereas if any man shall aske why hath the Parliament abolished the Kingly office in England and Ireland? the answer is, because God commanded them so to doe, that it was not out of any affection of change, nor yet onely for the ease of the People, but from a Divine precept and conscientious principle in the faithfull discharge of their duty to God and man,

that

that for any people willingly to ſuffer Monarchy is to make themſelves wiſer then God who hath told us that there are no Lawes ſo righteous as thoſe which it pleaſed him to give to his Elect People to be governed by Deut. 4. 7. *For what Nation is there ſo great that hath Statutes and Iudgement ſo righteous as all this Law that I ſet before you this day, the very firſt of which Lawes was that wiſe men and underſtanding knowne to be ſuch among the Tribes ſhould be Rulers and heads of the people* Deut. 1. 13. *An Elective* Ariſtocracie *being a principle in nature for wiſe men to governe ignorants, as parents their little children that cannot order themſelves, for I can finde no other ground whereon the conſcience of a Chriſtian can reſt with any ſatisfaction, but the Law of God, hee whoſe Conſcience beares him witneſſe that he would have had no hand in the Kings Death, no finger in the change of the goverment, but in a dutifull conformity to the Law of God, from the Divine authority (which not to have done had been flat Rebellion againſt God, and a contempt of his holy Law) ſleeping and waking will be at reſt; that to have made an agreement with him had been but to put a Crowne of Gold upon him and a Crowne of thornes upon Ieſus Chriſt, the ſaving of him had been the beheading of all holines and righteouſnes, the ſparing of him would have been of far more miſchievous conſequence then the ſparing of* Agag, *and if the life of the Parliament and therein the lives of all honeſt*

people

people had not gone for his; Certainely never can any true Christian that would have taken in his interest be quiet in his Conscience without repentance: Iudge Fortescue (chap. 5. hath a story of a Gentlewoman at Salisbury, who being accused by her owne man for murdering her husband, was upon his oath without any further proofe condemned and burnt to ashes, but within a yeare after it was discovered that the Accuser was the murderer, who cleered his Mistris, though too late; but the Iudge who suffered the Iury to finde her guilty upon a single proofe (not informing them what proofe was necessary, the Law of God requiring two witnesses at the least, in such cases, Num. 35. 30. who so killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witnesse shall not testify against any person to cause him to dye) was so troubled in minde that he confessed that he should never be able to cleere his conscience of that fact; You that professe your selves to be Christians and yet would have taken in the Interest of a murderer who was the principle Author, Contriver, Abettor, and Countenancer of the effusion of somuch Innocent Blood, Rapines, devastations, depredations and desolations in England, Ireland and Scotland, for an unjust prerogative, read the next verse 31. yee shall take no satisfaction for the life of a murderer which is guilty of death but he shall surely be put to death, and know that it is onely the blood of Iesus Christ (which cleanseth us from

all

all ſin) that can purge you from that ſin; which calls for repentance in all ſorts of people, Levit. 4. 2. 27. And certainly if that Iudge was haunted with the Ghoſt of that Gentlewoman for an omiſsion in his dutie in manner as aforeſaid, or peradventure for not giving ſtrict charge to the Iury to enquire diligently into all the circumſtances; how can any Chriſtian hope to ſleep in quiet, ſo long as he murmurs and complaines againſt the Iuſtice done upon ſuch a murderer, and God being as infinitely Glorious in Iuſtice as in mercy, all that are for Chriſt are commanded to rejoyce that he hath avenged the blood of Barrow, Greenway, Tiſdall, Coppinger, Mr. Burton, Mr. Prin and Dr. Baſtique, and other his perſecuted ſervants upon that ſtate of men which were moſt guilty thereof Revel. 18. 19. 20. and to bleſſe God that the, roaring of the Lion, the voyce of the fierce Lion, and the teeth of the young Lions are broken. the old Lion periſhed for lack of prey and the ſtout Lions whelps ſcattered abroad, Iob the 4. 10. and Pſal. the 58. 6. 10. It is not my private interpretation but the learned Divines and their anotations, that by Lions are meant Tirants, and by whelps their children that Anti-Chriſtian ſtate of men that would be obtruding and enforcing Liturgies and Directories upon Gods people, Elay 14. 13. 14. that will be like the moſt high, making their will a Law, giving no reaſon or account of their actions, he that opened not the houſe of his priſoners muſt be caſt out like an abominable breach

verſe 17. 19. and verſe 21. prepare ſlaughter for his Children for the iniquity of their Fathers that they doe not riſe nor poſſeſſe the Land, nor fill the face of the world with Cities for the name, Sonne, and Nephew muſt be cut off, and that 58. Pſal. compared with Eſay 7. 5. 6. ſeemes as it were to propheſie and point at the third of September laſt that what ever evill Councell should be taken againſt the good people in England, to ſet a King over them even the Son of Tabeall, thus ſaith the Lord God, it shall not ſtand neither shall it come to paſſe the great teeth of the young Lions are broken, thoſe wicked Inſtruments whereby they would hurt shall melt away and be cut in peeces, therefore shall the righteous rejoyce with Anniverſary ſolemnities, for that there is a God that hath Iudged in the earth. I have endeavoured to ſatisfy the people that the great Gorgons head that hath ſo long inchanted them, was Sacred Majeſty, and to evince it by Scripture and reaſon that Monarchicall Goverment was never of Divine Inſtitution ordeyned in love to any Nation but by a Divine permiſsion hatefull in its nature, as Adultezy or Murder, & moſt unnaturall for fooles to governe wiſe men, and that in matters of Iuſtice the Law muſt not be ſet by the Scripture and not repugnant to it, otherwayes we ſet the Sun by the Diall, which muſt not be underſtood as if there were a preſident or example to be found in Scripture for every caſe, for mens actions are ſo infinite, that there will be different caſes as differing

faces,

faces not alike in all particulars; but the principall caſes of moment are to be found in Scripture, and ſuch generall rules, exemplars, and Idæus, are there laid downe that every man may thereby be aſſured of the Iuſtice of any partitular caſe that hath a minde ſtudious therein, and that no law ought to be made till it be examined by the word of God. And becauſe I know that nothing is more welcome to your Honorable wiſdome then truth and nothing more honored then ſincerity in the Inner parts, therefore I humbly crave leave to ſpeake a few words concerning this weighty and Important matter of the Rule of Iuſtice, I have ſeene ſome Treatiſes wherein the Spirit of God (who is Iuſtice and Truth) is much breathing concerning a Reformation or rather a new plantation or foundation of Lawes proceding, I am confident from conſciencious principles, and a pure love to Iuſtice and the publique good; but its poſsible that there may be ſome ſpots in the face of Venus; I conceive in generall that Civill prudence for governing of a State and Commonwealth, is to be fetcht and drawne from the ſacred fountaine of Scripture rather then the puddles of hiſtory, the Law of God being the generall directreſſe of all lawes as the NorthStar directs the Sea-man to his Port, not that wee ſhould diſpiſe human learning, for Moſes and Daniel were learned in all the wiſdome of the Chaldeans and Egyptians, and the leaſt ſparks of the Image of God are not to be neglected; this I ſay of learning that it is a

Animum verbi Divini ſtudi oſum

Iewell so excellent in it selfe that it shall never have but one enemy which is the ignorant man; It is most true, that human wit and pollicie hath beene much of that smoake of the bottomlesse pit that hath blinded the eyes of many Nations, but God grant (I wish it from my heart) that England which twelve or twenty yeares since so much Idolized learning be not in another age as much plagued with ignorance; as it is a mistake on the one hand to confine the attainement of learning to places that no man should be a Magistrate or Minister that hath not been educated at the Inns of Court or Universities, for provided men have parts, & abillities, the place where or manner of acquiring them is not materiall; so on the other hand to hold that all honest, godly men, are fit to be Magistrates or Ministers is as unsafe, for though it is fit that every Magistrate or Minister should be an honest man, yet every honest man is not fit to be a Magistrate or a Minister, I am perswaded that there are fewer, converted and regenerated in this last ten yeares notwithstanding the multiplicities of Sermons and glarious freedome of the Gospell, then there was in ten yeares before; though there was scarce then one Sermon for many since, because the generallity of people neglect a soule searching powerfull, learned Ministery and follow others who though they may be Godly, yet are but a voyce in comparison; there may be some persons which are not called to the Barre that are fit, and able to be Iudges, men famous for

Godlines

Godlines and excellent in wiſedome and reaſon, which muſt be the life of all human lawes without exception, but that any man should be fit for ſuch an imployment that hath not a good ſtocke of learning and diſcretion, as ſome men ſeeme to inſinuate; I confeſſe it is above my apprehenſion; I doe exceedingly honor the whole fabricke and forme of the Iſraeliticall pollicie; and certainely no Councell can well governe any State, where Chriſt is profeſt; that neglecting that ſacred Law, ſhall fetch the Rules and limits of Iuſtice and equity from other hiſtories, for human prudence is in many things blinde, and in others perverſe; & he is but a profane eſtimator of Gods VVord, that ſhall thinke any human Lawes to be as good as the Lawes of God; it is true that ſince Chriſts time the Scepter is departed from Iudah, and the Law-giver from among his feet, but the Equitie of that Iudiciall Law which ſhines in thoſe Inſtitutes is Morall and perpetuall; Circumſtances only being changed, and ſome particular caſes excepted, according to the nature or diſpoſition of ſeverall people, ſome requiring a ſtraiter bridle then others; for was there ever ſuch wiſe Kings in the world as Moſes, David, and Solomon, whoſe famous Acts recorded in Scriptures, are not onely propounded to us as examples of Pietie; but of true Prudence and VViſedom; and the Gentills, even the wiſeſt amongſt them as Solon and Plato acknowledged Moſes Lawes, to be the beſt and moſt learned and travailed into Phœ-

nicia

nicia, Syria, and Egypt, to be acquainted with the people of God; and their Lawes; and becauſe Plato borrowed ſo much from Moſes therefore hee is called Moſen Atticum, and Pythagoras ſpent two and twenty yeares with the Prieſts and Prophets, and then went into Italy where hee inſtructed ſix hundred Schollers in the wiſedome of Moſes and the Egyptian writers called Moſes, Andra, Daumaſton kideion, Virum admirandum ac divinum, certainly the Platoniſts were therefore counted the beſt Phyloſophers, becauſe they came neereſt to Moſes Law, and had it not been for Monarchicall Goverment all the world had long ſince been governed by the Lawes of God in matters of Civill Iuſtice: that high commendations which is given of our Lawes, that if Adam had not ſinned in Paradice all the world ſhould have been governed by the Common Law of England, is either Complementall and Poeticall, or els muſt ariſe from that Maxime, that the Law of England is grounded upon the Eternall Law of God, right reaſon and pure naturall principles and that ſentence of better it is to go to the fountaine then to follow the ſtreames, is very excellent, if it be rightly underſtood, of the Law of God; which is the fountaine of all true Iuſtice, Ioſephus ſayes, that Ptolomy Phyladelphus, the moſt prudent of the Egyptian Kings, when Theopraſt had ſent him Moſes Law in Hebrew, he ſent Embaſſadors to the Iewes to intreat them to ſend men skilfull in Hebrew.

and

and Greeke to tranſlate it into Greeke, which being done hee made it in force throughout his Dominions; but how little doe Chriſtians prize this good Law of God, 1 Tim. 1. 8. which place muſt needs be intended of the Iudiciall Law, as my honored friend Mr. Peters hath rightly obſerved, for he ſpeakes of the Law againſt Murderers and Whoremongers; did Plato and thoſe famous Law-givers light their Candle at Moſes Law, making uſe of Scripture for Civill wiſedome, though not for their Religion? and ſhall Chriſtians that have ſuch a Treaſure in their hands as the holy Lawes of God, make no uſe of it for the Civill pollicie of States for which the Iudiciall Law was principally intended? I never underſtood any other Reaſon of Clergy mens ſitting in great Councells, but that no Law might be enacted till it were examined by the Law of God, and the Levites being Iudges amongſt the Iewes does not prove that one man may have ſeverall callings, for all true reputation conſiſts in the diſcharge of a mans proper profeſſion, but that the Law of God was as their Civill or Common Law, Iuſtice is the end of the Law, the Law is the Commonwealths ſervant; the Magiſtrate is Gods Party, and the Image of God; therefore the Law muſt be in ſubſtance according to the modell of the Law of God. Bleſſed be God for the many good Lawes that have been made ſince Ianuary 30. 1648. yet ſtill I heare that the great cry in England is Reformation of Lawes no doubt there may be abuſes and errors ſpecially

Reformatio Legum

ſpecially in the practicall part of the Law, and I know, it is and hath been long in your Honors Breaſts to Rectify and Reforme them, and to ſettle an expedient for ſpeedy, cheap, and ſure Iuſtice to run downe, not by drops, but like a mighty ſtreame, Amos 5. 29. in a quicke, conſtant and invariable way; I confeſſe I am ſomething troubled at the diverſitie of honeſt mens opinions in this particular; ſome looke upon it as a more difficult worke then abolishing the Tirannicall Goverment, that Lawyers will ſtruggle asmuch for their intereſts, as Bishops did, that many honeſt men muſt be diſobliged who have been cordiall to the State, and muſt ſuffer Diminution in point of Fees, and ſo conclude that the worke is not done, becauſe it cannot be done, though it be the earneſt deſire of all honeſt men, yet the difficulty of the worke diſcourages the enterpriſe, as Columbas and others who diſcovered the weſterne Plantations knew that there was Land there; but lookt upon the voyage as inſuperable, whereas (to my weake apprehenſion) there will be no ſuch great difficulty in the thing, for firſt as to ſuites already depending either they are for weight and number like the ſands of the Sea, in compariſon or may be all ended in a few mouthes; indeed after Civill warrs, what by reaſon of former obſtructions in Courts of Iuſtice; and perſonall Animoſities there muſt needes be aboundance of ſuites, and therefore in Germany, France, and other Nations upon the ſettlement of a Peace, they uſually

paſſe

passe an Act of Oblivion or grant Commissions for determining them in a summary way, dispensing with the solemnities of their Imperiall Constitutions and municipall wayes of proceedings, the people having been so exhausted by the warrs, being not able to undergoe tedious Circucularities in their Law-matters; for the remedy would prove worse then the disease; and then for the future, men will not be so contentious, when they see that it is in vaine to begin or defend unjust or vexatious causes when delatorie and declinatorie pleas and exceptions (like the Sea-marks) are to be avoyded, and will not be allowed; for this I observe, that no man wages Law, but in hopes to cast his adversary, if not by the merit of the Cause, yet by crosse suites and clapping great Actions upon him who is not able to give Bayle thereunto, or by the Defendants wearying out the Plaintiffe, and forceing him to become Recreant, like the Tryall by battaile, if the Defendants Champion can hold out so many houres his innocence is presumed, or like the Tyrant that threatned Death to one, unlesse he would make his Asse to speake as Balaams did; which hee undertooke to doe in three yeares; and his friends judging him to be in a desperate condition, he said, that within that time, either he or the Tyrant, or the Asse would be dead; but when men shall peeceive that it is but an expence of time and of coyne to defend unjust suites or to Comence frivolous or malicious Actions; the parties will agree, and there will not be one suite of

twenty, and for difficult matters experience shewes us that speciall verdicts are very rare, and not one Exchequer Chamber cause of one hundred; As for the time of this Reformation, no doubt but the sooner the better, matters of safety and security against common Enemies, and dangers, being in the first place lookt after and throughly provided for; otherwayes it is but to looke after the bootie before the victory be wholly obtayned, but then with all possible expedition because as to the malignants in England, specially such as make any Consciencious scruples about great Mutations there is nothing will so soone win their hearts and settle their mindes in conformitie to the present goverment as the Regulating of the Course of Iustice which belongs to all men as men onely, and not as Christians; it is not the force of power but the force of reason that conquers hearts, and certainely as the spring is best for purging naturall bodyes, so is the spring of a Commonwealth the most proper season for rectifying bodyes politique, when the wheeles of Reformation are well oyled, and in a true motion, no man thinks himselfe a looser, though he suffer in his particular, because the publique is a gainer, and it is but the Law and necessity of the times, but let that motion cease and the clock stand a while there comes a rust; & it is difficult to raise the Bell in ringing, and that which before would have been counted a just and necessary reformation will be called (by persons interested in point of lucre) a dangerous innovation. But it is

not

not in Law as it is in Religion; It was great wiſedome to put downe and extirpate the Hierarchy before any order or goverment was agreed upon, but if there were ten grievances for one in the Law, it would be leſſe miſchievous to Continue them all then to have no Law at all, for should the force of the Law be ſuſpended but one day ſcarce a man living but hath ſome enemy or other that would deſtroy him in body or eſtate in that time; Nor is it lawfull for any Iudge but onely for the ſupreme authority to remove a ſtone which is ill placed in the building; Lawes that are made by publique conſent are not to be judged or cenſured by any but the Law makers, becauſe by them all judgement is made; as Iuſtice (which is to doe reaſon to every man) is the end of the Law ſo the Law muſt be the rule of that Iuſtice; a Iudge muſt not judge of Lawes, but according to Lawes, and no man muſt be wiſer then the Law, are excellent maximes, the Law is the hedge of every State, and he that breaks downe the hedge shall be bitten with Serpents: I confeſſe it would be moſt honorable for the Reverend Iudges and learned practiſers of the Law to preſent an expedient to that good effect, and to doe it ſo effectually as to challenge all rationall knowing men to finde out a better; Men that travaile a Road daily can the beſt tell every deep and dangerous ſtep in it, it is no ſuch hard matter to obſerve where and how honeſt cauſes many times miſcary and dye for want of formall and Regular proceedings occaſioned through the want of

friends or money as many poore ſicke people dye for want of looking to; it is no ſuch hard matter to diſcover the defects and errors in a mans profeſſion, nor to propound an expedient for Civill Iuſtice, to ſatisfy every honeſt man without hurting any mans perſon, or deſtroying him in his livelyhood onely pareing the nayles of ſome ſuperfluities, but as there was no light in the beginning till the Lord was pleaſed to ſay, Let there be light, which was not onely an imparative but an operative word, ſo in the infancie of a Commonwealth every thing is to be done in order; as many a man may lye long ſicke without any fault in the Phyſician, phyſique, or patient, ſo may it be in a body Politique, weighty ſtones require a long time to be layd in a building, & ſometimes the impatience of the ſicke Patient records and hinders the cure. I crave leave to ſay a word in faithfulnes to the Reverend and learned practiſers of the Law my honored Fathers, and beloved Brethren, this is my opinion of us, if we be like the willow that will bow and bend and help forward a reformation purely to purge the droſſe, and to take away all the Tin that is in our profeſſion by rooting up thoſe unneceſſary delayes which are like pricking bryers and brambles about the Vine of Iuſtice retayning but what is morall and rationall; Iudging that to be Law which is a decree of practique, reaſon agreeing with the Law naturall and eternall, then ſhall we be Iudges as at the firſt & Counſellors as at the beginning, I ſay in that caſe we live; but

Vivimus.

but if we be like the Oake that will rather breake then bow; if we ſtand upon the Excellency and the Antiquity of our Lawes becauſe they came in with the Romans and were never altered by Danes, Saxons, or Normans, then it is death, and ſo it will be of all other profeſſions or miſteries where people finde themſelves grieved and ſtraitned in their liberties what ever queſtions may be made: as what will you deſtroy the Law? if they cannot untye the knot they will cut it, they will have a Law but it ſhall be for their owne good and ſo plaine that they may underſtand it, els they will not be bound by it; the Law is but a ſervant to the Commonwealth if it be found inconvenient or miſchievous in Theorie or practiſe it muſt be changed, and no doubt but many formalities and ceremonies muſt be buried in the ſepulcher of Monarchy, many old formes and curſary obſervations which exalt themſelves muſt like the Ceremoniall Lawes of the Iewes vanish and diſſolve; a learned Iudge ſhall not be directed in making Orders, or giveing Rules by the ancienteſt Clarke, but what is morall, rationall and equitable according to the judgement of Godly learned men ſhall be the Tract and Courſe of every Court; and Law and Equity (which are the greateſt antagoniſts in the world) ſhall be made friends and looke the ſame way, I ſay not in ſubſtance but many ceremonies and formallities in the practiſe of the Law muſt vanish upon the ſettlement of the Commonwealth upon its true Baſis even as the Morimur.

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old shadowes and Legall ceremonies of the Iewes did diſappeare and vanish at the coming of the ſubſtance, but wee know that there was much ſtrugling to maintaine them, and the Apoſtles did not abſolutely condemne ſuch as were zealous for their old practiſes, they thought it better to temporize a little, and to give the Ceremonies a decent funerall gradually as the people were able to leave it rather then to ſtruggle too much and deſtroy all that are contrary minded, and Pauls councell in the 15. of the Acts is full of divine wiſedome, that where God hath put no difference betweene Chriſtians, but purified their hearts by faith they should not oppreſſe one another through difference of opinions, though it was about a great ordinance (a Scripture that should make many Chriſtians ashamed for refuſing to joyne & walke with ſuch in Chriſtian ſocieties that are not in every thing alike minded with them) all honeſt Patriots and faithfull ſervants to the Commonwealth are not happily of the ſame judgement about the Reformation of the Lawes and ſetling the courſe of the practiſe, yet are not therefore to differ in affection, but being intent upon the popular utillity, and therein all agreeing, there is much prudence required, not to diſoblige honeſt men ſo to reforme for the publique good as not to deſtroy private Relations, the Monks and Friars had a maintenance upon the diſſolutions of Monaſteries, and God forbid that any man that hath an office or imployment which is not evill in it ſelfe but by

accident,

accident, should be destroyed & turned a begging I hope we are none of us possest with that pernicious principle of the Popes infallibility, nor much taken with that tale of Counsell given to our late King in Spayne upon a set of Diamond buttons that he had in his dublet all fastned by one thred, one of them slipping they all fell off, sayes a Grandee there, so it will be Sir in England if you part with an inche of your prerogative, if you suffer any reformation it will be your destruction, we see what became of it; I presume better things of my honored brethren in England: Let us not be like that generation of men the Bishops that hated to be reformed; so the Commonwealth florish it is no matter what becomes of our practizes; wee are members of that Body, and if it goe well with the State it cannot goe amisse with us; God forbid that any one of us should be counted of so bad and corrupt a principle, as rather to keep three Nations in a lingring consumption then deny our selves in point of diminution of gaine, it is not necessary that we should live, much lesse exact great matters, but that Iustice be easie and speedie, and mercy showne to the poore is the only thing necessary; Indeed the the greatest part of my feare is, that many Godly honest hearts are possest with an opinion that knowledge is not requisite in a Commonwealth as under a Monarchy, as if learning was onely for a Court and for the splendor of Majestie, which indeed is the glory of all Nations.

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The Lord deliver England *from three ſorts of Mountebancks, Iudges, Miniſters, and Phyſicians, that have but one ſaddle for all horſes, that getting upon a bench talke of great cures, and if they cure one for a hundred that miſcarie; they are admired, like ſome old witches; not knowing the reaſon or cauſe of any effect or operation, which is the onely currant learning, one mans reaſon (like his money) being as good as anothers; the grand reaſon why the learned Iudges in* E. 3. *and* H. 6. *and* E. 4. *times, and ſince, have not endeavored a Reformation of the Lawes hath been for want of conſideration to what end the Law was ordained; they have been very learned in book caſes; in the hiſtoricall part, that ſuch a Caſe was ſo adjudged; but the reaſon of that Iudgement, whether for the publique good or to advance prerogative they lookt not after, neglecting the pollitticall part and end of the Law: And not tracing the Kings of* England, *in their foundations and footſteps of Tyrannie; in ſo conferring all places and offices of Iuſtice in the ſeverall Courts that it might mount (like a Piramis) to advance prerogative; but certainly the greateſt miſerie to an Innocent is the ignorance of the, Iudge for what conſcience can there be where there is no ſcience, what Iuſtice can be expected from ſuch (though honeſt and godly men) that neither know what Iuſtice is, nor what Law the rule of Iuſtice is, nor why ſuch a Caſe is Law, but doe Iuſtice right or wrong, as we ſay Proverbially, if the Plain-*

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tiffe demand a hundred pound give him fifty pound to make them friends; and if a tall man have a short cloake, and a low man have a long cloake let the tall man have the long cloake for conveniencie; and truly Title Conveniency will be very large; indeed the Law ought to be plaine and easie, obvious to every mans sence & apprehension; but if every man did know the Law, that is not all that is requisite in a Iudge.

There is first, Patience; to heare all that can be said, which men that know but little (though never so honest) will not have, for those that have but little science quickly pronounce sentence; a wise man never thinks he hath heard Parties and Councell speake enough. There is doubtlesse much learning required in a Minister to be able to speake to a Case of Conscience, to compare Scripture with Scripture, and to search for Truth as in Mynes, which is a laborious work, indeed if there were a plaine Precept for every duty, and a litterall expresse prohibition against every sin, there would be the lesse need of learning in the Ministery; but many truthes lying deep, (though every believer hath the Spirit of God, to apply the Blood of Christ to his owne soule) yet without the bucket of human learning, and strength of reason, he will draw but little for the good of others; the not understanding whereof hath already introduced a grand error, that many grosse sins are no sins, because not litterally forbidden, and many duties neglected, because

Pauca recenſentes facile pronunciant.

not commanded in expresse tearmes in Scripture, though by necessary deductions made manifest by the help of reason; though Lea, Rachell, and Sarah furnished their husbands with other women, and that many of the Patriarks had many wives, yet there is no such Law now; though the Scriptur say, we are to give an account of every action, yet we shall be accountable as well for our idlenes; it is not the words but the meaning of the Scripture which is Scripture, if otherwise, the Papist hath as much to say for his Transubstantiation, and Arminians for generall redemption, as we for any Article of our faith: It is not for bunglers to take upon them the charge of soules; And there is much learning requisite in a Physician to know the principles of mans Composition, the nature of Spirits, the nature, causes, Symptomes, and differences of the severall diseases, and the method and manner of curing them; the knowledge of hearbs, flowers, plants, roots, trees, mettles, minerall, druggs; and how to choose and prepare medicines, with infinit other perticulars which require a whole man to attaine a competent measure or knowledge therein; and God forbid that any Empericke should be suffered to trye experiments upon so noble a subject as the body of man, and though sincerity of affection may countervayle depth of Iudgement in private matters, and advises; yet in things of publique concernement, it will be but a blind zeale to judge according to events, for hard and great matters will arise in Iudgement. Exod.

Cura animarum est cura curarum.

18. 26. *but the part of a Iudge is more difficult in some respects specially in point of time. A Minister hath a weeke happily for his Sermon, and seldome any disease so violent, but the Physician may consult about it; but where many people demand Iustice at an assises, there is not onely a promptitude of elocution, but much science requisite to give quicke dispatch, which is the Clyents joy, and Iudgement is something more then science. Be instructed ye Iudges of the earth! but be conscientious for learning, and a good Conscience are two of the bravest supports in the world; because a man cannot be deprived of the first in this world, nor of the other in the world to come, and Iudges are so far to be skild in the Law of God, that in all causes coming before them they are to warne the Clyents that they trespasse not against the Lord*, 2 Chron. 19. 10. *If this learning should fall (which I hope I shall never live to see) then farewell to Ministers, and after that, no more Magistrates.* Erudimini.

Secondly, Prudence; *to answer all objections and cavillations that will be brought to put life into a dead Cause; for in most great suites the parties Litigant commonly thinke that they are both in the right, and if the matter be heard by no wiser men then themselves, how shall he that is in the wrong ever come to see his Error? and this Prudence in a Iudge consists principally in giving satisfaction to the hearers, that the sentence is Iust, and if possible to satisfy him against whom Iudgement is given, that he hath no wrong done him.*

Thirdly, Iuſtice; which muſt reſpect the cauſe and not the perſon; Iudges were pictured blind and the Areopagites *gave ſentence in the dark; Thou ſhalt not pitie the poore in Iudgement (though it be plauſible (and naturall for tender hearted men eſpecially ſo to doe yet) God abhorrs it.*

Fourthly, There is required Mercy; after Iudgement, the poore mans condition is to be conſidered, for, if Iuſtice be wound up a peg too high in the Execution of it, it breaks Summa Iuſticia *is the degeneration of it.*

But by this learning I am far from underſtanding any Craft or Artificiall ſubtillities in taking legall exceptions for the quashing of Inditements and thereby to ſave a witch or a murderer from the Gallowes, or to areſt the Iudgement when the money is conſcionably due to the Plaintiffe, this is none of that wiſedom which Solomon *deſired,* 1 Kings 3. 9. *which is requiſite in a Iudge; it is a wiſe and underſtanding heart to diſcerne Iudgement betweene good and bad, truth and falshood, a righteous and juſt cauſe, from that which onely is ſo in appearance the ſimplicity of the Dove in doeing wrong to no man, and the wiſedom of the Serpent, to ſee that by ſubtillitie in pleadings, unneceſſary delayes, captious interpretations, and clamorous importunities, an honeſt cauſe be not delayed, or overthrowne; marke I beſeech you, what a Iudge Prince* Iob *was* Chap. 29. 11. *when the eare heard me, then it bleſſed me, and when the eye*

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ſaw me, it gave witnes to me, heares had not words enough to praiſe my eloquence, hee was ſo admired, that any one but Iob would have been proud of halfe ſo many acclamations. ver. 12, 13, 14. Becauſe I delivered the poore that cryed, and the fatherleſſe, and him that had none to help him; the bleſſing of him that was ready to perish came upon me, and I cauſed the widowes heart to ſing for joy. I put on righteouſnes and it clothed me, my Iudgement was as a robe & a diademe, the poore oppreſſed ones gave him 10000. benedictions, the widow owed to his care, the conſervation of her children; and by banishing ſadnes from her looks he made her life comfortable, and her mouth publisht hiſ praiſe; the fatherleſſe, being vertuouſly educated, were in a better condition, then when they had a father; though Kings adorne themſelves with purple, yet they minde their pleaſurs and honors more then doeing Iuſtice to the friendleſſe; but Iobs principle ornament and garment, Crowne, and Diademe, was Iuſtice. I was eyes to the blinde, and feet was I to the lame, I was a father to the poore, and the cauſe which I knew not, I ſearched out, hee mixed the quallitie of a father with that of a Iudge, granting executions againſt poore men with a bleeding heart; melting to thinke that ſuch as are lame, and blinde, should be ordered to run, and ſee like thoſe who are to lye in priſon for one hundred pound when they are not worth twenty pounds; certainly the moſt honorable title is to be ſtiled a father of the poore (for what need

is there of rich men, but onely to doe good to the poore?) and though a Iudge must not pitie the poore in Iudgement, yet after Iudgement pronounced there is place for mercy, which is but Iustice; and before sentence the poore mans interest ought to be so deere & precious to the Iudge as not to pronounce any sentence against him till his cause be throughly not onely opened, but studied. and when the poore had none or but little Councell, Iob was as well their Advocate as their Iudge; As by the wisedome of the Law of England the Iudge is to be a Councell for the prisoner in matter of life and death, so was Iustice Iob a Councell for poore men in all Civill Causes; and would not let any man lye in prison for a debt untill he had examined the justnes of it, and that it was cleerely due as well in equity as by Law, and his justice is most conspicuous. Iob 31.13. If I did despise the cause of my man servant or of my maid servant, when they contended with mee; hee heard the complaint of his slaves, he permitted every man to speake for himselfe before he be bayled to prison, to alledge reasons why hee ought not to be carryed thither, and the ground of such his supereminent Iustice was ver. 14. 15. What then shall I doe when God riseth up, and when he visiteth, what shall I answer him? did not he that made me in the wombe, make him? and did not one fashion us in the wombe? that though he was a Iudge upon earth, yet he was a servant to the God of heaven, who would enter into judgement with him, that

though the condition of the Iudge, and the Client be different, yet their birth is alike. God is Father of them both, the Clients body molded of dirt, and the Iudges not formed of any nobler matter, and that both of them had the honor of being formed by the hand of God, and both their soules made after his Image, as if Iudge Iob and his slaves were Copartners or Tenants in Common; that Princely spirit goes on, and from ver. 16. to ver. 25. makes the most incomparable challenge that ever the people heard of; If I have withheld the poore from their desire, or have caused the eyes of the widow to faile; Or have eaten my morsell alone, and the fatherlesse hath not eaten thereof: (for from my youth hee was brought up with me, as with a father; and I have guided her from my mothers wombe.) If I have seene any perish for want of cloathing, or any poore without covering; if his loynes have not blessed me, and if hee were not warmed with the fleece of my Sheep; if I have lift up my hand against the fatherlesse, when I saw my help in the gate; then let mine Arme fall from my shoulder-blade and mine arme be broken from the bone; for destruction from God was a terror to me, and by reason of his highnes I could not endure; if I have made gold my hope, or have said to the fine gold, thou art my confidence; if I rejoyced because my wealth was great, and because mine hand had gotten much; if I rejoyced at the destruction of him that hated me, or lifted up my selfe when evill found him. The stranger

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did not lodge in the ſtreet, but I opened my dores to the traveller. If I uſed to keep guard at my ſtudy-doore that ſuitors could not ſpeake with me without a fee; if I ſent a man back with a shamefull deniall; if I did not miniſter ſpeedy juſtice to the poore for the love of Iuſtice; and to the rich for a ſmall matter; when I ſate in the City-gate where the Court of Iuſtice were kept that every man might ſee and heare the reaſons of my proceedings; if I were not as tender of Clients and Petitioners as if we had tumbled in one belly together, and ſuckt the ſame milke; if I have not uſed my power to tame the inſolence of proud ſpirits, making them examples by death or other penalties, where their wicked lives had given ſcandales, if the wooll of my flocke hath not defended the poore from the ſtormes and rigor of winter; if I have ill treated the Orphants and let one brother feaſt & brave it, and the younger children to be all beggars, or be fed at the charity of the elder brother; if I have confidence in the merit of the perſon & not in the juſtice of the Cauſe; if I have more eſteeme of birth then vertue, and preferred greatnes before pietie; I then wish that that guiltie part may be torne from my body and that to terrifie all Iudges that abuſe their power; then let my arme be broken from the bone by the infamous hangman; for Mariners are not in ſo much feare of the Tempeſt in winter as I ſtand in awe of the anger of the great Iudge. If mine enemies miſerie have been any pleaſure to me; if I have thought my ſelfe better

then

then my neighbours, because I was richer; if I were ever overcome by threats, or corrupted by presents, to pervert Iudgement; if my constancy was ever shaken by any bribe; or if ever money had more power over my minde then reason; if I were ever cruell to any man and made dice of his bones; though the men of my tabernacle said ver. 3. Oh that we had of his flesh, we cannot be satisfied; I had servants and officers enough, not onely to have hurried any man to prison to have repaired my honor, or contented my passion, but such as also would have cut them in peeces, and devoured them; if I have not helpt every man to his Lands that had right to them without drawing teares from their eyes by tedious attendances, then I am content not only, that heaven should curse my lands (that for wheat which I shall sow I may reap but thistles) but to be tormented with an eternity of miseries! May I crave leave to insert an historicall observation?

In Holand after they had given a writ of Ejectment to Monarchy & the Masse, the Courts of Iustice for a time went on in their tedious formallities; which so discontented the people (their Law suites taking them off from their trades with dilatorie and costly attendances) that they began to repent themselves of their so deerely purchast liberties; Doctor Walæus professor then at Leiden, a grave, judicious man, having by Scripture and reason satisfied and quieted many exasperated mindes, that the chief Magistrates of the Provinces, ought in the first place, principally to

intend ſecurety, and laying foundations (where the ſuperſtructures will be eaſie) then applyed himſelfe to the Senators in an oration, which though I doe not affect the mixing of Latin in an Engliſh diſcourſe, yet leaſt the liquor ſhould be viciated by powring it out into another veſſell, I thinke fit to give you his owne words, ſpeaking of Iudges and Advocates, by way of interrogation, or admiration, he ſaith; Nos qui ſumus Reipublicæ Chriſtianæ Candidati; tales reſpiciemus & retinebimus Iudices ac Legulares, quos *Cicero* vocat, præcones Actionum, Cantores formularum, & Aucupes ſyllabarum; ut qui cadat, in litera, cadit in cauſa. Abſit; longe abſit; nos tales habebimus Iudices & Advocatos qui Deo noverint dare quod ſuum eſt, & populo quod ſuum eſt; plana vera; & immota præſcripta Iuſticiæ Deo placent, ſi aliqua conſuetudo ſit in contrarium, præferatur antiquus ille dierum; nulla debet præſcriptio prævalere contra Verbum Dei, quia veritas antiquior eſt falſo; vera & ſuprema Dei Lex architectonica, omnibus Legibus municipalibus eſt præferenda; quia hec ſola omnibus alijs præſcribit modum, ac formam; neceſſe enim eſt aut leges veſtras præſcribere legibus Dei; aut leges Dei præſcribere veſtris; ſi priori modo, non eſtis Dei ſervi, Ejus etenim ſervi eſtis cui eſtis obedientes, ſcitote vero adminiſtratores Reipublicæ rationem Legum ſuarum

ſummo

ſummo moderatori Deo reddere teneri nec valebit argumentum patribus Reipublicæ uti invenimus leges, & ſtatuta, ſic ea reliquimus; quia boni Concilij eſt, aut leges corruptas mutare aut eorum officia deferere quomodo enim pertinet Romana lex ad Chriſtianum, niſi à Deo approbetur? Pontificij ſublevant & reformant Leges Civiles per Ius Canonicum non à ſcripturis, ſed Paparum decretis, Concilijs, ac Patrum ſententijs, deſumptis, nos vero nullum agnoſcimus Ius Canonicum niſi quod ex ſacro Dei Verbo aut ex ejus certa & conſtanti analogia colligatur; abſurdum eſt dicere, leges priores eſſe puriores, aut antiquiores, meliores, quomodo enim Mancipij leges ſalubres condere valeant, & nolunt Monarchæ Cedere populo in materia libertatis; quælibet bona lex eſt precium ſanguinis, & in Regione & Religione Catholica impoſſibile eſt Leges Civiles eſſe puras, quia Religio & Lex inter ſolares fiunt ac in permixtæ, ubi pura Religio ibi pura Lex Civilis; Corrupta Religio Tirannica Lex, reformatio Religionis neceſſario ergo inducit mutationem legum Civilium, non quoad fundamentalia vitæ; membrorum ac proprietatis, ſed quoad formulas ac ſolemnitates Iuris, quæ formulæ Legis non ſunt ipſa Lex; *And much more to the ſame effect by learned* Walæus; *which oration of his, tooke ſuch im-*

preſſion, that within a moneth after, the forme of Legall proceedings received ſuch an alteration and abbreviation, that whereas before according to Imperiall conſtitutions, a ſuite in Law continued three or foure yeeres, and the beſt purſe at laſt prevailed, cauſes were ordinarily ended in a moneth; and if the Plaintiff cannot bring his cauſe to a period in three moneths he is diſmiſt of courſe, unleſſe it be neceſſary to ſend Commiſſions beyond ſeas between Merchant and Merchants, or in very difficult caſes, and where the witneſſes are in forreigne parts rare; The contrary practiſe whereunto is but as a ſweet harmonie to Satan, for does not he laugh to ſee a murderer eſcape through a miſnaming or miſtake in the Indictment; and a poore man that cannot read hanged for a sheep, or ſome corne taken to relieve his poore wife and children; to ſee a man that hath an eſtate to walke abroad and confront his creditors (though a priſoner in execution) and a poore wretch not worth ten pounds thruſt into a hole untill he pay one hundred pounds, which he is no more able to doe then the Phyloſopher to dry the ſea with an Oyſter-shell; It is not Cor gaudium to him, to heare learned men ſay, that the Plaintiffe hath a cleere right and title to the Land or money demanded, but becauſe of ſome miſtake in the bill or proceedings he muſt pay coſts to the Defendant, that is the wrong doer; Bleſſed God! did thy ſacred Majeſtie diſpence with the breach of thy holy Law, to ſave the life of an Oxe or a Sheep, that should fall into a pit

on the Sabboth day, and shall not thy servants dispence with a circumstance (where the right plainely appeares) to save the life of a family; nothing is substanciall in a course of Iustice but what is equall, reasonable, and good, all other formes or methodes are but in effect Poperie, or Turcisme, as being a slavery to mens persons, or estates, and to be abolisht by vertue of the Covenant which in the equity of that branch of the Hierarchy I speake of the Ceremoniall and Circumstanciall formes and proceedings which are costly, delatory, and mortiferous; but the essence of the Law like the substance of the doctrine of the Church of England (truly so called, not as Constituted in a Gospell order, but in opposition to Rome as Antichrist is said to sit in the Temple of God, and Rome called a Church in opposition to Turks and Pagans) is in most things inviolable, inalterable, and immutable, for indeed the Law of England is ancienter then Dr. & St. books, the maine pillar whereof is the righteous Law of God, according to which the reformation must be, otherwise it is impossible to have any setled peace in a Commonwealth, where every one does or may study Scripture; it is pure sollid reason whereof to deprive any Law, Custome, or Course of a Court, is to take away the soule from man, for where the Law or any Course of Practise is taken upon trust by tradition and not upon election and choice of reason, the greatest tiranny and oppression is exercised by collour of that Law which puts oppression

both

both into one Act and an Art, but then this Law must be publique reason, that which the Iudicious and most learned men judge so to be, not the sense or Iudgement of any private man, for that will be as dangerous to the Commonwealth as the private interpretation of Scripture arising out of some mens braines, and not out of the Scripture it selfe, is to their soules. 2 Pet. 1. 20. and 3. 16. by misinterpreting and drawing them violently from the true sense, to a false one; to uphold their errors as it is possible some may uphold old errors against new truthes for advantage sake; for there is a remnant of old Adam in the best man. The two great enemies that S. Paul had, were two Smiths, the silver Smith, and the Copper Smith that got much money by making silver and copper chaines, or Image to the Heathen Gods, and Goddesses, Acts 25. 24. to the 28. great is Diana: and 1 Tim. 4. 14.

Now because it is of very high concernement for all that are servants to the Commonwealth in publique imployments, to live in the opinion of all good men as the best and strongest fortification and engagement to faithfulnes and diligence, therefore having received some loving advertisements from some faithfull friends in England, as if we proceeded here irregularly or arbitrarily in matters of Iustice; that some turned the Law into Preaching that had other busines to do; and that Ministers are harshly dealt with, or to that effect, knowing that truth is very welcome and reason very prevalent with your Ho-

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nors. I crave leave to answer, first, as to the administration of Civill Iustice in this Province, thus it stands; my Lord Lieutenant (the dayes of whose life, the Lord of life multiply and sweeten to the further Terror of his Enemies, and greater comfort of his deere servants) upon many petitions from the Inhabitants of the Province of Munster was pleased to revive the Presidencie Court there as formerly; consisting of the Lord President, two Gownemen, viz. a first and second Iustice, and other Commissioners.

My Lord Deputie (who is a blessed Instrument and indefatigable in the works of holines and righteousnes) for the great ease and safety of the people, hath altered the Provinciall Court into County Courts, that whereas before the people travailed fourty or fifty miles, now their differences are ended at home in the nature of Assizes or sittings; And the Honorable Commissioners of Parliament promoting the true liberties and freedome of the people, have given great ease to them in taking away some needlesse offices and in matter of Fees, there being seldome twenty shillings spent in a cause by all parties, unlesse it be in Councells Fees, which are ascertained, and but very small in comparison; I doe not in the twenty shillings include the charge of witnesses which yet is very small, not goeing out of their owne County; but the Fees usuall which are allowed to the officers, Iury, Clarks, and Attorneys (for the Court hath not any) every man pleading his owne Cause, which I observe

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to be a good way for discovering the truth; The forme and method of proceedings hath not by me been altered in any point considerable; but indeed the originall constitution of the Court seeme to me to be excellent in foure particulars.

The first proces of the Churt hath ever been a summons in the nature of a Subpena, then an attatchement or distresse of the defendants goods, not restraining his person but for matter of Contempt, or upon very just and reasonable cause.

Secondly, It is a mixt Court, and the Bill may containe both Law and equitie whereby halfe the suites in the Province are ended or prevented, but hath no Cognizance of Pleas reall concerning titles of Land.

Thirdly, The Cause is heard and ended as soone as it is ripe for hearing; indeed herein is some alteration, for whereas formerly there were but two or three sittings in a yeare; the Iustices and practizers attending the upper Courts at Dublin, in the Terme-time, and so causes depended long; Now (having no other busines to doe) wee end the difference as soone as it is prepared for a hearing, which some (how Iustly let wise men iudge) have censured to be an inovation and precipitous Iustice; indeed precipitancy is the Stepmother of Iustice, and must as carefully be avoided as falling from a Rocke. but that is to heare and determine before both parties are ready or had convenient time so to be; otherwise when a Cause is ripe for sentence why should not the Court put in the Sickle? a speedy

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tryall is the Plaintiffs joy and just Iudgement delayed may prove worse then an unrighteous sentence speedily pronounced.

Fourthly, There is a great difference between the proceedings in England, and the ancient course of this Court in point of payment of debts; for debts are payd by instalment as the Defendants are able to pay them (a most excellent and admirable composition of a Court) for the case of poore Ireland stands thus; the poore English who through Gods mercy saved their lives, but lost their estates by the Rebells; begin now (blessed be God) to returne to their possessions, and the protected Irish make a hard shift to live, paying great Contributions; and many a poore man hath got a plough of five or six garrons, as many cowes, forty or fifty sheep, all worth about fifty pound; this poore man payes for horne and corne, and begins to grow warme in his busines, but comes an Action of debt (like an armed man) upon him, for fifty or a hundred pound, contracted before, or for his necessarie subsistance during the Rebellion; the Plaintiffe having been long out of his money, is very stomack-full (blame him not after so long fasting) and prosecutes with all rigor; Iudgement cannot be denyed him; an execution against goods in other Courts Issues of Course, and what followes? the goods are sold at under rates, at 25. or 30. l'. (for who will buy his neighbours goods so taken from him but will be sure of a good penny-worth?) and the fees and charges of the execution are so

great, that the debt if it were but 50. l'. is not halfe payd, and for the remainder, the defendant is taken in execution where he ſtarves to death, and his wife and poore children beggs from doore to doore, unleſſe relieved by the parish; but by the courſe of this Court the defendant comes in, and prayes an Inſtalement and a Iury of indifferent and impartiall neighbours inſtall the debt to be payd by ſeverall gales and dayes of payment, as in the Defendant ſhall be thought able, and if the Iury (who certainely are the proper Iudges in ſuch caſes, for it may be their own caſes the next day) findes any fraude, deceit, or violence, the Defendant is impriſoned, as he well deſerves, by which meanes (it is an obſervation to me very admirable) though the people be extremely indigent, there not being ſcarce a tenth part of the money here that is in England, debts are I believe ten times better paid here then in England for of 5. or 600. l' debts that have been here ſued, for in ſome one Countie ſcarce know ten of them but are payd, or ſecured, whereas if the Reynes of the Law had beene let looſe here, as in other Courts in all probability, there had never been ten debts of a hundred ſatisfieed; for not one Deſendant in twenty hath ſo much money by him, and if either his perſon be reſtrained, or his little flocke taken away, his friends leave him, and ſo miſerie quickly findes him; but give him time, he works like a mole to keepe himſelfe or his goods from Arreſt; one friend like one hand helps another; he recovers ſome other debts due

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to him, and in a short ſpace becomes a noune ſubſtantive; I could inſtance in many that had Actions againſt them of 2. or 3000 l. value (it would pitie a man to ſee more load ſtill layd on, as if they would be preſt to death; yet by this way of Inſtalment, the man having a breathing time agrees firſt with one, then with another, and in a short ſpace growes into as good credit, as any of his neighbours, the contrary practize of not inſtaling debts, as men are able to pay, hath beene the ruine of many families that might have flouriſhed to this day; and by this meanes the Contribution to the Army is payd, Agriculture increaſed with many families) would all be quickly ruined if the Farmers should be unſtocked by ſuch executions. The practiſe of this Court hath likewiſe formerly been very profitable and eaſie to the people in matter of Executorships, and Adminiſtrations, as to end ten or twenty ſuites upon one bill filed againſt an executor, or adminiſtrator, the creditors are all called, and every mans part proportioned according to the conſcionable demerit of the debt, and not the whole eſtate ſwept away upon a dormant Iudgement, to the defrauding of many poore Creditors, with ſome other equitable practiſes too long for an Epiſtle.

As to the ſecond cenſure that many preach uncalled, or that have other buſineſſe to doe, wee know that untill there was a ſtanding office of Prieſthood, Moſes who was the chiefe Iudge of all Civill Controverſies exerciſed, the Prieſtly office, Pſal. 99. 6. Moſes and Aaron among

among his Priests, and Samuel among them that call upon his name. It was Moses that consecrated Aaron; but we doe not read that he was consecrated himselfe; Magistracie and Ministery are distinct bodyes, but in the absence of a Minister, every gifted man, not onely may, but ought to speake to the people, as a good steward of the grace of God under penalty, not onely to have the Talent taken from him (which human prudence would thinke sufficient) but the unprofitable servant is to be cast into utter darknes, in which sense doeing all that we can, I hope we are not unprofitable servants; If such an objection should be regarded here, wee had long since been Atheists, without any face of Religion upon the Sabboth day, and without any forme of godlines; surely if in Law, much more in Religion; Necessity makes that not only lawfull but comendable, which otherwise would not be so; besides there are some that can give an account of their faith Latinaliter; and so by the Statute of the 13. Eliz. cap. 12. may preach, and so may any other, by vertue of that Statute, that hath a speciall gift and ability to be a Preacher; but there is something of more particular concernement. In suites depending betweene the English and Irish; when Irish witnesses are produced, the English object (which indeed is one of the greatest difficulties I meet with) that they make no Conscience of swearing upon our Bibles, but will speake truth upon a Ladyes Psalter, or by St. Patricke; now they will not come

to our Sermons to heare their groſſe Idolatries and ſuperſtitious ſopperies reproved, but are very conſtant auditors in Courts of Iuſtice, where ſome of us take occaſion to informe them of the nature of Oathes, and endeavor to convince them of the ridiculouſnes of their bread God in their tranſubſtantiation; that they commit adultery with their Images, and are ſo impudent in croſsing their foreheads that they cannot blush at it; of the danger, infamy and horror of perjurie remembring them of Ananias, and Saphira, who for telling a lye (without any oath) were ſtrucken dead upon the place; that their Popes have been monſters of mankinde, conjurers, witches, and divells in a humane figure; that Prieſts and Friars are very cheats and theeves in robbing poore deluded ſimple people; that their Prieſts by their Law are not to marry, and by cuſtome not to live chaſt; that the pretended miracles they brag on, are meere impoſtures; that their true miracles are onely ſuch as theſe their Prieſts to have no wives, and yet many children; Friars to have no ground and yet moſt corne; no money nor vineyards yet the beſt Sellars of wines and proviſions; that it is a miracle that they doe not all riſe as one man againſt the Pope for his cruelty, that having power (as they hold, and himſelfe confeſſes) to let out and diſcharge all their anceſtors & friends from Purgatory (which they ſay, is as hot as Hell fire) yet will not doe, becauſe they have not money enough to give him, and his Prieſts for it; that their Religion is wholly

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composed and patcht up of Iudaisme, Paganisme, and Turcisme, and as many absurdities in those points they differre from Protestants, as there have been minutes of time since they crept in amongst them, which some call preaching & Innovation, though in effect it is no other then what some of the Reverend Iudges in England have mentioned in their charges in the Circuits upon the Statutes of Recusancy, which expressions, though for the matter of them they must seeme to exasperate, yet the manner of delivery may much mollifie and salve it; we pitie their blindnes, that their soules should be so deluded, and they perceiving that it is so spoken in love, and that we would not displease them, but inteutionally for their owne good, they are not angry with that Surgeon that cuts and lanches the patient, desiring to cure him; but concerning the last part of the objection that wee have silenced the Clergie in Munster, to make way for our selves to vent our owne opinions, because I understand that the matter of fact concerning that particular, hath been untruly represented, and a false disguise put upon it; as godly, learned Ministers were thereby discouraged from coming over hither, where they are so much wanting, and should be so cordially welcome; I presume briefely to report the true state thereof; at my coming into Munster, I found the Clergie there generally sequestred for delinquencie against the Parliament, in having adhered to the Lord of Ormondes and Lord Inchiquines illegall authorities;

thorities, after their being declared Traytors; which resolutions were printed with their names thereunto, which was not denied scarce by any of them; my Lord Lieutenant, looking upon it something like the generall case in Adam, that man who was the master peece of the creation was wholly lost, was pleased to referre the said Clergies Petition to Sir William Fenton, Colonell Phaier, and my selfe, to proceed against them in like manner as the Honorable Committee at Westminster proceed against scandalous Delinquents, or insufficient Ministers; which we did accordingly and (in his Excellencies absence) attended my Lord Deputies pleasure therein, who joyned Esquire Gookin, Dr. Harding, Colonell Hodder, and Capt. Baker, with us, and as in all his Actions having in his eye the glory of God, and the good of poore Creatures, required us to Act therein as might most conduce to the publique good we endeavoured what we could to seperate the precious from the impure, and to distinguish betweene murder and manslaughter; viz. though they had all contracted, and were involved in a generall guilt by that subscription; and consequently obnoxious to Iustice; because a greater difference could not possibly have been done to the Parliament, then for the Provinciall Ministers to declare their Iudgments and resolutions to assist and adhere to those Traytors, for no doubt but thereby many of the English which had so much suffered by the Rebells were taken off from their former good affection

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& faithfulnes to the Parliaments juſt authority, being like ſo many poore sheep, ruled by thoſe whom they call their ſpirituall Sheepheards; yet becauſe many of them might be drawne thereunto for their own preſervations (as the caſe then ſtood with them) and upon the matter forced to ſubſcribe rather to ſave their livings then out of any diſaffection to the proceedings of Parliament; ſuch of them as did acquit themſelves from ſcandall in life and doctrine, and were gifted for the Miniſterie are continued, and enjoy their benefices without diminution, unleſſe it be in caſe of pluralities: and truly for my owne part, I found much Ingenuitie in many of them; and wherein they differ from us, I take it to be from a conſciencious principle; & hope & daily pray, that there may be a right underſtanding and better agreement between all honeſt and conſciencious people that feare the Lord, that we may all as one man with one shoulder, labour to exalt the Kingdome of Ieſus Chriſt and to advance holines & righteouſnes in our ſeverall Actions; but indeed, the harveſt is like to be very great in this Nation, and the laborers in Chriſt Vineyard are very few, many poore English here are like corne, ready to be brought into Gods Barne by Converſion, but there are very few painfull, skilfull, harveſt-men, pray we therefore the Lord of the Vineyard, that hee will ſend forth Laborers unto his Vineyard, or as the words are, caſt them out, for men are very ſlow in ſo holy a worke, Preachers that have the tongue of the Learned, that

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know how to speake words in season acceptable and deligitfull Esay 50. 4. Eclei. 12. 10. *able Ministers of the new Testament*, 2 Cor. 3. 6. *who by an ordinance of heaven ought to have a comfortable maintenance*, 1 Cor. 9. 14. Gal. 6. 6.

And as I was concluding, came the sad newes of the translation of our incomparable Lord Deputie, the truly Honorable Henry Ireton *Esquire; therefore though I feare I have already exceeded the limitts of an Epistle, yet my heart being so brimfull of grief, I humbly beg Your wonted Clemency, and much Honored patience, that it may a little vent and run over in a few broken words, though bedewed with teares, his Death is such an Ecclipse to poore* Ireland; *that may be best felt & understood many yeers hence; indeed* England *and* Scotland, *and all sorts of people in the three Nations, especially the poore oppressed fatherlesse, and widowes (to whome he was upon all occasions a patron, father, and husband) have no small cause of lamentation, never had Commonwealth a greater losse, because undoubtedly there was never a more able painefull, provident and industrious servant; that with more wisedom, prudence, faithfulnes, fortitude, and selfe-deniall, discharged his duty to all people, and acted every part so well since he first appeared to publique view, as if he had been borne only for that particular; if he erred in any thing (as error and humanity are inseperable) it was in too much neglecting himselfe, for like a*

candle hee wasted his vitalls, to give light to others, seldome thinking it time to eat till he had done the worke of the day at nine or ten at night, and then will sit up as long as any man had busines with him; indeed he was every thing from a foot Souldier to a Generall; and thought nothing done whilst any thing was undone; his last tedious and wet march into Conaught, for the reducing of Clare, and other Castles, after the rendition of Lymericke cost him deere (as I understand) occasioning the fever; his heavenly Father would not suffer him to dye by the hand of the enemy, nor of the Pestilence, whereby many of his deere servants have beene called home; he was a most exact Iusticiarie in all matters of morall righteousnes, and with strength of sollid reason had a most piereing Iudgement, and a large understanding heart to discerne betweene good and evill, truth and error; hee was one of those good Magistrates propheſied of in Rom. 13. and his conversation was a true interpretation of that Text, being so intent to Gods honor, that he never thought himself served or befriended in any action unles God was therein, served and honored; let us minde our duty (sayes hee) and what Scripture have you to warrant it? I believe few men knew more of the Art of Policy and selfe intereſſed prudentialls, but never man so little practized them; he is, and shall be most deere to my remembrance; and of all the Saints that ever I knew, I desire to make him my President; for uprightednes, singlehearted-

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nes, and ſincerity; he exerciſed it to his enemies: Oh, ſayes he, deale plainely with them, let them know what they muſt truſt too, and though hee was very ſparing in his promiſes to the Rebells, yet he was moſt liberall in performances; he had a very cleere divine light of truthes ſupernaturall, and being ſtrong in faith and of a moſt humble and meeke ſpirit, gave God the glory of all ſucceſſe; upon the leaſt loſſe we received by the Iriſh, or any diſappointment; Oh, ſayes he, is not our God angry with us? let us be fervent in prayer to know his minde in every checke or chaſtiſement; as upon the loſſe in attempting the Iſland by Lymericke, where gallant Major Walker loſt his life; He wrote to Colonell Lawrence, and others of us here, by the name of his Chriſtian friends and brethren, to be earneſt with the Lord, to know his minde what he would have his poore ſervants in the Army to doe; I doe verily thinke, that ſince the Apoſtles dayes there was never more Divine breathing of the Spirit of Chriſt in any Letter then in that; He had a moſt noble properſie, that if any man was queſtioned or cenſured behind his backe, he would be his Counſell, and argue for him every thing that could be rationally alledged; never did man in the owning of his Authority more diſowne himſelfe; hee was a moſt exemplary Chriſtian in duties of piety and Religion, alwayes beginning and ending Conferences & Councells with prayer, ſeeking wiſedome, adviſe and ſtrength from God upon all occaſions, he had conſtantly (when

in Gariſon) an exerciſe before ſupper, and though he ſatt in Councell till eight or nine at night, yet by his good will the diſcourſe should not be the shorter, but when Mr. Pacient (a man of great experience in heavenly things) or any other, ſeemed to be ſtrained in time, he would ſay, let us not thinke that time too long in Gods immediate ſervice, and when others had ſpoken to any diſputable and uſefull queſtion, hee would ſpeake with that depth of Iudgement ever tending to unity and unanimity in opinions and affections, that (to my ſlender apprehenſions) I doe not know that ever I heard him maintaine any error; and was willing to heare truth from the Souldier; when the ſicknes encreaſed the laſt yeare, he appointed not onely one or two dayes to ſeeke the Lord to revoke that Comiſsion, but every fourth day of the weeke for ſix weeks together; and ſure it is a bleſſed thing when Moſes ſpeaks to Aaron, the Magiſtrate to all Gods people, to be fervent in prayer, when wrath is gone out from the Lord, and the Plague begin Num. the 16. 46. his eſtimat or character of a godly man, was not principally that he was of ſuch a forme, opinion, judgement, or attainement; but where he found the maine bent and reſolution of his ſoule to be to know God in the face of Ieſus Chriſt, and to promote his glory, to ſerve the Saints, to begin or ſecond a good motion, with all his might; to doe good to every viſible object, to love the firſt appearances and cherish the leaſt ſparks of grace, and Image of Chriſt in whomſo-

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ever existing and to renounce the honors, profits and pleasures of this life for Christs sake; who became of no reputation for us; he greatly delighted in the Communion of Saints, and made union with Christ (and not any other opinion) the ground of it, which is the onely foundation of that Church, against which the gates of hell shall never prevaile, as that sweet spirited Christian Mr. Iesse hath unanswerably evinced; he would often say to this effect, that there was no honor like to the service of Iesus Christ, and let our ambition be who shall be most instrumentall for God in his generation, and having done our worke with all diligence, let us trust God for our wages, but halfe worke is not pleasing to God. I know the want of some distinguishing ordinances was a burden to him, and I am afraid that our heavenly Father hath a controversie with many of us in Ireland for severall deficiencies or redundancies, as first, our undervallueing the Lords Supper, I am afraid sometimes that God will make the lesse account of our bloods and of our children, because we so little esteeme (if not trample under-foot) the blood of his Son in that Ordinance; if a Christian cannot conveniently enjoy it, yet he should mourne for the want of it. Secondly, for not Sanctifying the Lords Day, the morallity whereof too many deny, and such as hold it, yet upon every triviall and slight busines, which might have been done the day before, or deferred till the day after; forget to keep it holy; I agree that works of necessity and mercy may be done

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upon that day, where it is really so of Gods sending, and for publique utility; but a culpable necessity of our owne making will not excuse the breach of that holy Law. Thirdly, that when the honest interest is strugling for life some should be striving for estates, or rather when Iesus Christ is daily Crucified in his members by the bloody Tories, there should be emulations and contentions amongst us for superiority, or prudencie, as was amongst the Apostles; that whereas S. Paul only commands to render honor to whom honor is due, Rom. 13. 7. wee are too ready to assume titles of honor which are not owned in England. Fourthly, or it may be that every officer hath not the bowells and tender care of a father to his poore companions, 1 Chron. 11. 17. 18. 19. And David longed and said, Oh that one would give me drinke of the water of the well of Bethlem that is at the gate. And the 3. brake through the host of the Philistines and drew water out of the well of Bethlem that was by the gate, and tooke it, and brought it to David, but David would not drinke of it but powred it out to the Lord, and said, my God forbid it me, that I should doe this thing; shall I drinke the blood of these men that have put their lives in Ieopardy? for with the jeopardy of their lives they brought it, therefore he would not drinke it. Fifthly, or peradventure that we are not so intent upon the principle worke that wee were sent over about, viz. to right and restore the plundered, banished, and oppressed English. Sixtly or lastly, that

we doe not put a difference between ſuch as have been active in the beginning or proſecution of the Rebellion, and ſuch as have only had their hearts, and not their hands in it; the Lord help us, wee know not how to caſt a ſevere eye upon the offence, and yet a pitifull eye upon the perſon, ſome are too indulgent in the remiſſion of juſt punishment; others turne Iudgement into wormewood by an over exact ſeverity; but bleſſed be God, what errors are amongſt us? they are but in the head, I hope our hearts are ſound and right for Holines, Iuſtice, and Mercy; ſpecially ſuch as are intruſted in Councell and Conduct; this is but as an humble Caution. And whether it pleaſed God to take away ſo precius an Inſtrument; either for his owne ſins, or for ours (we being indeed not worthy of him) or that his glory may be made more manifeſt, that he is not tyed to any man, but can carry on his owne worke, in the removall of the wiſeſt Counſellors, and moſt valiant worthyes; It is not for us poſitively to determine.

Pray pardon me but a word more, truly all things conſidered, I doe not know, that there are diverſities of gifts and operations, but it is the ſame God and Spirit which worketh all in all, 1 Cor. 12. 2. 4. *and happily ſome may excell in one thing, and ſome in another; but for ſo great a ſtocke of knowledge, ſuch extraordinary abilities in matters and learning, Military, Iudiciall, Reipublicall, Mathematicall, Morall, Rationall, and Divine, I ſay for every thing requiſite*

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and desirable, both as a man and as a Christian; I thinke it will be hard with many candles to finde his equall; but he that made him so good lives for ever, and his yeeres change not, Psal. 102. 27. who can (and I trust will) richly adorne and quallifie his successors, and make them such as he would have them to be; that what his Moseses shall leave undone, may be finisht by his Ioshuaes; which will undoubtedly be so, if our unbeliefe hinder not good things from us; for blessed be God, they which are next in Command here, and many others, are of Gods designation Called, and faithfull and Chosen, and such as honor God; and therefore ought to be honored; but Tragedies must not be long, those that knew him not may thinke I speake for affection, and those that were intimate with him will blame me of ignorance; that I say so little, the more worthy he was, the greater is the losse, especially to his deere and honored relations, (whom the Lord blesse with all benedictions, temporall and eternall) for whose sakes I should not have said any thing in point of Comendation least it should encrease their sorrow, but that I hope that they are, and shall pray that they may be more possessed of that rare Iewell of Christian resignation and living in the divine will; I am sure that hee was tender of the honor and wellfare of the Sonne of God and his members; therfore no doubt but God will be a Father to his good Lady and Children, but great griefes command silence, and it is best to cast a vayle upon it, that wee sorrow not even

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as others which have no hope, and now (my Honorable) becauſe God will honor them that honor him; It is but my duty to beare teſtimony to all thoſe excellent things which you have done for the glory of God and good of the Nations; It was ſaid of Hercules, that no man deſerved ſo much as he, becauſe hee freed the world from Lions, VVolves, and Tygers; you that may truly ſay with David; we have killed the Lion and the Beare, ſhall I truſt be bleſſed and aſſiſted to curbe and overcome the Goliahs that oppoſe righteouſnes and holines, the Phyliſtins, deceivers, and myſticall wolves; all oppreſſors, and cruell men, all ſuch as are inwardly ravening wolves in point of ſelfe-intereſt, building their fortunes upon the ruines of honeſt men, though they appeare in any sheeps clothing; ſo shall your names be famous, and immortall; which yet is not to be interpreted ſo much a comendations of the perſons, as the gifts and Graces of God in them. And ſo with all ſubmiſſe gratitude to Your Honors, that wee Your faithfull ſervants here, live in Your remembrances, as knowing it to be all the intereſt expected; therein reſembling (like deere Children) Your Heavenly Father, who finding a thankfull heart, for one mercy conferrs another; I shall turne my prayſes of you into prayers for you and yours, that God would make you maſters over the peoples hearts and mindes, as well as over their bodyes, that you may be a burdenſome ſtone to all oppreſſion, to breake in peeces all petty Tyrants; and to conquer not only

the Eccleſiaſticall beaſt, but the Politicall; that if it be his will you may live to rayſe the ſuperſtructures, and finish the building of that foundation which you have ſo happily layd and begun; And that after long lives, for the glory of God, and the good of the Nations, you may follow that truly worthy member that is gone before, into that bliſſefull inheritance of the Saints in light, where is all day and no night, where your daily cares and troubles shall ceaſe; and the voyce of the oppreſſor shall not be heard; ſo prayes

Your Honors moſt dutifull
and thankfull ſervant,

Iohn Cooke.

Monarchie no Creature of Gods making, &c.

BY Monarchy I understand, the Goverment of one man over many, to give lawes and commands alone; to have thousands accomptable to him, and he alone to be accomptable to God; as the late King *Charles* in 3. *Car.* in his speech (printed amongst the Statutes no doubt by the finger of God, to let the world see what he ever intended) in these words: *I must avow that I owe an accompt of my actions to none but God alone*; God is no more the Author of such a goverment then he is the Author of sinne, which to hold is to deny him to be God, for hee that believes a Deitie must conclude that God is without fault, without defect, infinitly good, and just, or elce he is not God. Monarchs that assume an absolute Supremacy to do

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what they liſt are not creatures of Gods ordination by his promiſſive hand of love, but God permits ſuch to be, as he ſuffers ſin to be in the world by his permiſſive hand of divine providence being that wiſe Phyſician that maks uſe of poyſon for the good of thoſe that feare him, and that knowes how to create light out of darknes. Indeed we read: *Dan.* 2. 21. That God removeth Kings, and ſetteth up Kings, *Pſal.* 75. 7. *Iob* 34. 30. God plucks down Tyrants that they may oppreſſe no more, yet ſuffers an Hypocrite ſometimes to raigne for the wickednes of a people, but he appoints no goverment but what is juſt and rationall, as a *Democracie* or *Ariſtocracie* elective, for that Wiſe men ſhould governe Ignorants, is a principle in Nature; but that God ſhould create millions of people to be ſubject to the Arbitrary luſts of one man, and that to go in ſucceſſion to a minor or Idiot: That he ſhould be governor over millions; that knowes not how to order himſelfe, Reaſon abhors it, and God approves it not though he permits it ſo to be, as thoſe great Empires of *Turky*, *Perſia*, the *Tartars*, *Mogull*, *Ruſſia*, *China*, *Preſto-Iohn*, and to come neerer the Potentates in Europe, whoever aſſumes ſuch an abſolute, unlimited prerogative and ſupremacie to

make

make Lawes, Warre, pardon Murders, to raiſe money when he wants it, and makes himſelfe Iudge of that neceſſitie ſuch a governor rules not by Gods immediat will of love and approbation but his mediate will of wrath & anger which he appoints not, having commanded the contrary *viz.* a juſt, rationall goverment; but permits and ſuffers Tiranny and oppreſſion, for glorious ends and reaſons beſt known to his Divine Majeſtie; and if any ſuch be called Gods, *Pſal.* 82.6. it is no otherwiſe then as Satan is called the God & King of this world, 2 *Cor.* 4. 4. and the Prince of the Aire who ruleth in the children of diſobedience for to make any chief Magiſtrat above law, is to make Authoritie which is given of God to puniſh ſin, to be a protection againſt heaven contrary to Gods pure eſſence; not onely as if he approved ſin, but as if he ſhould protect ſin by an ordinance of his owne inſtitution, and any accomptablenes in a Monarch deſtroyes that goverment. And thoſe pollitique and ſpecious Arguments brought for the maintenance of Monarchy (no doubt the beſt that could be had for money): poore *Calvin* made many rich. He that could bring a freſh argument againſt *Calvins* life or doctrine, or for the Popes Supremacy had a good penſion with im-

Revel. 9.11.

Pauper Calvinus multos fecit divites.

punitie for Enormities precedent or subsequent) that they ought not to be accomptable to Law for the prevention of Mutinies and Insurrections, that if the King of *France* or *Spayne* should kill a man it would be more hazard and cost to the people to bring them to Iustice then to let them escape unpunished and Monarchs having the Militia at their commands, and carrying life and death in their eyes and tongues no man dares prosecute against them; The poore sheepe thought it very fit that there should be a bell tyed about the Wolves necke to give notice of his approach but none of them durst adventure to tye it about him, and therefore sayes worldly wisedome: Let the people be accomptable to Kings, and they only be accomptable to God, that is let the Wolves and Beares devoure the Sheepe without controle: As if God had appointed the Bee to make hony onely for the Drones; this is to exalt the wisedome of foolish men above the Infinite Wisedome of the Eternall God.

Prudentia Humana Capitalis Inimica Christi.

But the questiō precisely stated, is whether Monarchicall goverment have any footing in the Word of God to be of divine Institution which I deny; And because I have observed that the ground of so many errors is principally mens snatching at

Scripture,

Scripture, reading here and there a verſe; and very few in compariſon that will take the paines to conſult the whole minde of God, therefore I would in a Parenthiſis intreat all ſuch as pretend to Chriſtianity to begin at the firſt of *Geneſis*, and not be weary of reading till they come to the end of the *Revelation*, daily praying & caſting themſelves upon Gods aſſiſtance for the guidance of his holy ſpirit in the interpretation thereof; for indeed it is a ſhame for a Child not to be acquainted with his Fathers will every legacie part and branch thereof: every one will be objecting; what, was not *David* a Monarch, and a man after Gods owne heart? pray ſtay a while, it is not ſaid that *Davids* office was after Gods owne heart, and the contrary will plainely appeare if we conſult thoſe ſacred Oracles which (the more is the pity) men doe not value as their pardon or evidences of their ſalvation but diſeſteeme them as if they were their Indictment like unhanſome people care not for the glaſſe, or as the Elephant that muds the water to hide its owne deformity.

To begin then with *Adam*, who had an abſolute ſupremacie over the Creatures, but neither *Adam* (nor *Noah* who was the heire of the new world) ever challenged

to be Kings, becauſe for one man to ſet himſelfe above others without giving an accompt of his Actions, is, to put off the nature of man and to make himſelfe a God, whoſe will is a Law, and the ground of all created goodnes and Iuſtice, things being therefore good and juſt becauſe God wills them, and he does not will them becauſe they are good and juſt.

The firſt man then that we find taking upon him Kingly power was *Nimrod*, *Geneſ.* 10. 8. 9. the mighty Hunter, what did he hunt? the lives, liberties and eſtates of poore people, thoſe that would not hunt and catch veniſon for him he hunted them, and ever ſince though never before; Monarchs and Tyrants have hunted men, as men have hunted Beares and Wolves, and ſuch noxious creatures; and it is obſervable that the tower of *Babel* was not built to advance any one man, or to get glory to a particular perſon, as a King above his Brethren, but to gaine a name and renowne to them all, *Gen.* 11. 4. Let us make us a name not one of us; If any *Cavaleriſt* or *Caroliſt* object that *Cain* was a King over *Abel* becauſe of his primogeniture being the firſt borne and heire to the priviledges of *Adam*, and that the Lord promiſed *Cain* that if hee did well

well he ſhould rule over *Abel*, *Gen.* 4. 7. That will more diſſervice him in the reare and conſequence, then advantage him in the front, for *Cain* was accomptable for murder, and was a man of death for killing *Abel* and though he did not dye (peradventure becauſe there were then few to take example and to be terrified by his death) Yet by that murder he was made incapable of enjoying any dignitie and God did not preſerve him alive in love but reproved him in his fury that others which ſhould be borne after, might ſee the vagabond and fugitife, and magnifie the Iuſtice of God upon him, the branding, feare, and ſhame that he underwent being farre worſe then death; and ſo the firſt King was not unaccomptable but loſt all for a murder; ſo true it is that many a man marries a widow that would gladly be rid of her traine of children; and whereas many have inſtanced in *Davids* caſe, that he was a man of blood in the murder of *Vriah* and yet not put to death, the anſwer is eaſy that *David* ought by the Law of Man to have ſuffered death though he was a Monarch, and *Nathan* cauſed him to be his owne judge, 2 *Sam.* 12. 5. As the Lord liveth that man that hath done this thing ſhall ſurely dye, then *Nathan* ſaid to *David* thou art the man;

man; and if he had ſaid no more, there muſt have been ſome Executioner found out to have taken away the life of *David* it being againſt the law of Nature to make any man his owne executioner, but be pleaſed to obſerve how *Nathan* aggravated the ſin *verſe* 8. 9. as if it were a farr greater ſin for *David* to commit a murder then for a private man, becauſe it is a double ſin, murder and breach of truſt it is the higheſt treaſon for a King to murder his Subjects; and there can be no greater honor to any people in the world then to doe Iuſtice upon a murderous King but *verſ.* 13. *David* confeſſeth his ſin: I have ſinned againſt the Lord in killing *Vriah* the *Hittite* with the ſword, and ſlaying him with the ſword of the Children of *Ammon*, though *David* never toucht the weapon that ſhed the blood of *Vriah* 2 *Sam.* 11. 14. therefore it is an impotent argument that the late King never killed any man with his owne hands, and as weake to ſay that there was no malice in him which formally denominates and diſtinguiſhes murder from man-ſlaughter, but a Martiall contending for his owne right upon ſuch probable grounds, that if a plaintif in Chancery were non ſuited he ought not to pay any coſts for that he had a probable cauſe

of

of litigation; for if there was not a prepenced and precogitated malice against all publique spirited men against whom he breathed out so many threatnings, wishing that they had but one head, that they might be taken off at a blow as another *Nero*, yet there was malice in Law, and malice implyed, to kill every man that should stand in his way of an absolute unaccountable domination; which certainely is a clearer malice then a theefe hath that kills a man that will not loose his purse, the theefe hath no desire to hurt the honest man wishes him at his owne house in safety, if he would but leave his purse behind him; for I appeale to every sober man whose judgement is not corrupted by preingaged affections which is more hainous murder and offence in the sight of God for a poore man to rob a rich man of ten pound and in case of resistance to kill him, or for a Prince that for the maintenance of his Prerogative (which himselfe sayes is to be accountable for his actions to none but God alone), shall grant Commissions of Array, and raise Armies to put a whole Land into a Combustion and flame, to the pillaging, plundering, massacring and destroying many thousands of poore innocent people; And *Nathan* laid to *David*, the Lord hath put away

away thy ſin; thou ſhalt not dye; No man can pardon murder but God alone ſo that the reaſon why *David* was not put to death for that murder was not for the authority that he had as a King but out of Gods pure mercy to him, there being a *ſuperſedeas* to the Execution from the Court of Heaven, thereby to make him and *Manaſſes* in the old Teſtament, and *Paul* in the new, patternes to ſuch as ſhould believe, not only of Eternall, but of Temporall ſalvation; he that may command *Abraham* to ſacrifice *Iſaac* may pardon *David* for killing *Vriah*, that however the good Thiefe was put to death, and if a godly man commit a murder he ought as well regularly to ſuffer death as the moſt impious, the Law of man bearing a correſpondency with the Law of God, that he that never ſins till ſeventy if he then kill a man muſt then ſuffer death, not only Temporall but Eternall, if he be under the Law, *Galat.* 3. 10. 1 *Pet.* 4. 5. Let no beleever ſuffer as a murderer, thiefe, or evill doer proves that if any ſuch be murderers they ought to ſuffer; and the next verſe holds forth to me more then what is ordinarily obſerved: yet if any man ſuffer as a Chriſtian not for his Religion only, for then it ſhould ſignify no more then *verſe* 14. but if a Saint

ſhould,

ſhould, through the ſtrength of a temptation and malice of Satan commit a murder (as the beſt man living may poſſibly commit any ſin, but the ſin againſt the holy Ghoſt) in ſuch a caſe let him ſuffer legall puniſhment as a Chriſtian, let not him be terrified ſo much at the preſent death as rejoyce that he is goeing to his fathers houſe to Eternall happines, let him be more affected and afflicted that Religion ſhould ſuffer by his fault then for his owne ſufferings; let him take a kinde farewell of faith which ſhall preſently be turned into viſion, and of repentance for that all teares ſhall inſtantly be wiped from his eyes, let him feele by the ſpirit how all things worke together for his good even his great ſin for which he ſuffers; it being the occaſion to bring him ſoonet to his Crowne of glory; I ſay though this be regularly true, that if a godly man commit a murder the Law will take hold of him, 1 *Tim.* 1. 9. 10. yet if the Lord worke hearty Contrition in his ſoule for the offence as in the caſe of *David*, I have ſinned, & the heart be kindly touched with godly ſorrow (which did not appeare to be the Caſe of the late King) it ſeemes to me that they which carry the ſword may in ſome ſpeciall caſes ſave ſuch a man alive where happi-

ly

ly the Lord hath ſo ſanctified that affli-ction to him; that he is thereby become a new creature and is not the ſame man that offended, and may be more ſerviceable and inſtrumentall for the Publique then his death would have been advantage to the people in point of exemplary Terror without any violation or infringement of that preceptive fundamentall law of *Gen.* 9. 6. the reaſon whereof being perpetuall ſo long as men are made after Gods Image it can never be abrogated, though any one ſhould extraordinarily be ſaved, by the equity of the Law as in *Davids* Caſe; who certainely were it not for ſome ſpeciall reaſon as a King did more deſerve death then for a private perſon to commit a murder, as he that is a Scholler and knowes the Law ought in reaſon rather to be hanged for ſtealing then he that cannot read a letter, as *Levit.* 4. 3. 27. 28. if a Prieſt ſin it requires a greater expiation, he muſt offer a Bullocke, whereas if a poore man ſin through ignorance a Kid was ſufficient.

He that with *David* meditates in Gods precepts, and delights in his holy Law, and Statutes, *Pſal.* 119. 15. ſhall find that in Iudgement the perſon of the poore is not to be reſpected, nor the perſon of the mighty to be honored, but in righte-

ouſnes

ouſnes every man to be judged *Levit.* 19. 15. Kings to dye for murder as well as others, and higher ſcaffolds to be erected for them then others by reaſon of their high birth, that Juſtice upon them may be more conſpicuous, another generation will as much wonder that Wiſe Royaliſts ſhould be taken with ſuch fond arguments, as we doe now admire that our anceſtors ſhould ſo long beleeve Tranſubſtantiation, A Kings unaccountablenes, and a Popes Infallibilitie being all one in the ballance of reaſon. Did not the people diſobey a man after Gods own heart in the caſe of *Ionathan*, and yet vaine men to preach paſſive obedience where a power ſhall be aſſumed above Law to pardon murderers, diſſolve Parliaments contending for a negative voice, to make ſolemne elections of Knights and Burgeſſes in Parliament ludibrious and no more then a ſpiders webb. *Altius patibulum.*

The Patriarks untill *Moſes* time governed in their ſeverall lines and families according to the minde of God never refuſing to give an accompt of all they did to thoſe whom they were over in the Lord; Indeed the *Nimrods* and the *Pharaohs* exerciſed and uſurped authoritie over poore creatures and finding *Nimrods* Monarchy, *Gen.* 10. in the 16. *Chap.* we finde

warrs

Warrs; foure Kings fighting againſt five but for the great Empires of the *Aſſirians* (oh *Aſſiria* the Rod of mine anger) *Medes* and *Perſians*, *Græcians* and *Romans*; that have been in the world there is no more ground in Scripture to make ſuch Imperiall Goverment to be of God; then there is for the Popes ſupremacie, they that expect another Antichriſt are as blind as the poore Iewes that looke for another Meſſias; and I hope it will be granted me that Antichriſtian goverment is no more of Gods ordaining then the Divell may be ſaid to be Gods ordinance, becauſe he is permitted to doe miſchiefe for a time and though we read, *Gen.* 21. 26. That good *Abram* and *Iſaac* made a Covenant with King *Abimelecke*, that does not prove him to be a King of Gods appointment for he had either made himſelfe a King by force, or elſe being a valiant man, poore people were conſtrained to run to ſuch for protection, and to put their lives, liberties, and eſtates under their power, to prevent a greater miſchiefe, and being ſo ſubjected the *Nimrods* have dealt from time to time no better with them then the Lyons with poore beaſts which they get into their denns, devoure them at their pleaſures, thinking it a great curteſie if they reſerve them to the ſecond courſe,

as

as *Poliphemus* promiſed *Vlyſſes* to keep him for the laſt bit, or if they afford them food and rayment it is but as the Turks uſe their ſlaves, feed them fat that they may the better endure their blowes, it is the text of the Civill Law, that all is the Emperours, and what the people enjoy is of curteſie, for ſayes the Emperour, I expect all, and were it not for me another *Nimrod* ſhould diſpoile them of all; and ſo hee that ſteales a Gooſe and leaves a few feathers behind him, thinks the poore woman is much beholding to his gentlenes, but let ſuch titles & claimes be examined by the Word of God.

Before wee come to King *Moſes*, wee read of many Kings of *Edom*, and Dukes that deſcended of *Eſau*, *Geneſ.* 36. *&c.* he is *Eſau* the father of the *Edomites*, but not a word that this goverment was approved by God, and what good did *Pharoah* ever doe, but at the inſtance of *Ioſeph* in giving a habitation and maintenance to *Iacob* and his Children, *Geneſ.* 47. It is poſſible that Tirants may at the crave and Rogation of worthy men conſent to the enacting of ſome wholeſome Lawes, ſtill keeping the *Militia* in their owne hands to have a power to deſtroy all when they pleaſe, *Exod.* 1. 8. There aroſe up a new King over *Ægypt* which knew not *Ioſeph*,

but

but oppreſſed Gods people, and hee ſaid unto his people, behold the people of the Children of *Iſrael* are more and mightier then wee, come on, let us deale wiſely with them; Reaſon of ſtate put Ieſus Chriſt to death, *verſe* 14. All their ſervice wherein they made them ſerve was with rigour, then the Lord being moved with compaſſion towards the *Iſraelites* reſpected their crye, he appeared to *Moſes* ſaying, that he would ſend him to *Pharoah* to bring them out of *Egypt*, *Exod* 3. 11. So that *Moſes* was the firſt King, or Ruler of Gods making, but *Moſes* like unto his Saviour Chriſt Ieſus, was not willing to be King, *Exod.* 4. 10. I am not eloquent ſayes *Moſes*, but ſlow of Speech, and Gods anger was kindled againſt him, humble pride is proud humility, when God calls to any imployment a Chriſtian may not deny the worke of God upon his owne ſpirit, but ſee what a gallant publique ſpirit King *Moſes* had, *Exod.* 5. 22. 23. Lord, ſayes hee, I can doe no good for thy people; it is the greateſt griefe to a man of honour that hee cannot ſee through his buſines to the furtheſt end of it, and when he cannot with *Paul* doe that good which he would; ſuch a man hath a divine calling, and ſee how *Moſes* ſtands for the peoples libertie, *Exod.* 10. 9.

Habemus legem, &c.

Hee would not accept of his owne libertie without the peoples rights, but was willing to looſe his owne naturall life to ſave them ſpiritually.

The next Ruler to him of Divine ordination was his ſucceſſour *Ioſua*, *Deut.* 34. 9. as God had been with *Moſes* guideing his heart and hand to governe the people by the law of right reaſon, not aſſuming any unaccomptable authoritie over them but to ſpeake and act in ſuch evidence and demonſtration of the ſpirit and power to them that the moſt ignorant amongſt them might eaſily perceive that *Moſes* intended the peoples good, and if any one could have given advice how to have eaſed them, or comforted them in the leaſt kinde more then he did, hee would no doubt have hearkened unto it, and when the people murmured as for this *Moſes* wee know not what hee is; hee drew no ſword againſt them, to hurt them, but prayed for them and cryed over them, ſo then the Lord appointed *Ioſua* to ſucceed *Moſes*, and the people accepted of him and approved of Gods election, *Ioſua* 1. 15, 16, 17, 18. is a very ſweet Covenant and agreement made between Magiſtrates and people not a word of paſſive obedience to doe *Ioſuas* will or ſuffer his diſpleaſure but the people promiſed

miſed to hearken unto him as they did to *Moſes*, onely the Lord thy God be with thee as he was with *Moſes*, that is ſo farr as the Lord is with thee, in the way of holines and righteouſnes ſo farr we are thy ſubjects and no farther, and whoſoever rebells againſt thy Command ſo farr as it is the Commandment of the Lord ſhall ſurely dye; then *Ioſua* 3. 9. ſayes to the people, come hither, and heare the Word of the Lord your God, and 4. 14. the people feared *Ioſua*, but it was becauſe the Lord had magnified him in the ſight of all *Iſrael*; the Lawes that the people were governed by, were the Lawes of God which *Moſes* had written in the preſence of the people of *Iſrael*, *Ioſua* 8. from the 31. to the 35. and in all difficult cauſes no doubt but *Ioſua* conſulted with the Elders of *Iſrael*, *Ioſua* 10. Hee hangs up five Kings, makes quicke worke with them, they did not plead that their perſons were ſacred, that they were the Lords anointed and not to be toucht, but ſaid *Ioſua verſe* 25. thus ſhall the Lord your God doe to all your enemies againſt whom ye fight, as if he ſhould ſay, if there be at any time ſo long as God hath a people in the world, a King in *England*, *Scotland*, or any other part of the world fighting againſt them, the Captains of

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the men of Warre must put their feet upon the necks of such Kings who ever they be, and they must be smitten, slaine, and hanged up untill the evening; and never did trees in *England* yeeld and bring forth such sweet fruit as those wherof the Scaffolds were made at *VVhitehall*, *Ianuary* 30. 1648. Some slips or stocks whereof to be planted for the same good use of hanging and beheading all Tirants and oppressors, will be more worth to the three Nations then all the Timber in the Forest of *Deane*: in the same *Chap.* 7. Kings more are Conquered and smitten, and *Iosua* 12. 24. all the Kings 31. and observe the precious counsell that good *Iosua* gives to the people before his death, such Rulers and no others are of the Lords appointment.

Come wee to the Booke of *Iudges*, *Iosua* being dead the people did evill in the sight of the Lord, 2. 11. and they were sold into the hands of their Enemies that spoiled them, yet *ver.* 16. the Lord raised up Iudges which delivered them out of the hands of those that spoiled them, and *Chap.* 3. 9. the Lord raised up a deliverer to the people of *Israel* who delivered them even *Othniel*, and the spirit of the Lord came upon him and he judged *Israel*, and went out to warre *ver.* 15.

left-handed *Ehud* slew *Eglon*, *Chap.* 6. 14. The Lord raised up *Gideon* to deliver *Israel* from the *Mideanites*, and *Chap.* 8. they would have made him King, then the men of *Israel* said unto *Gideon*, rule thou over us 22.23. both thou and thy son, and thy sons son also, for thou hast delivered us from the hand of *Midian*, and *Gideon* said unto them, I will not rule over you, neither shall my son rule over you, the Lord shall rule over you, *Gideon* rejects the motion with disdaine, hereditary Kingdomes have no footstep in Scripture, but the Lord is said to rule when fit men rule by the Lawes of God. *Chap.* 8. 33, 34, 35. The people soone forgot God and *Gideon*, then *Chap.* 9. the bramble will be King that which is a curse of God upon the earth, *Gen.* 3. 18. will play Reax. *Gideon* would not be King, but *Abimeleck* makes no bones to kill seventy of his brethren to make himselfe King, 9. 5. is such one likely to be a governor of Gods appointment? Can it be the minde of God that the Trees of the Forrest should have a bramble to raigne over them? *Iotham* the Survivour *ver.* 7. stands up and sayes, hearken unto mee yee men of *Sechem*, that God may harken unto you, and may I humbly beg leave of my miserably deluded and discontented

Countrey-

Countrey-men to put them in minde of *Iothams* Parable, and in true love to tell them, that as *Iotham* by that parable foretold their ruine, and *ver*. 57. the curſe of *Iotham* the ſon of *Ierubbaal*, was fulfilled upon them accordingly; ſo undoubtedly whoever ſhall by plots and conſpiracies endeavour to introduce any of *Abimelecks* race or conditions to be *King* of *England*, *Ireland* or *Scotland*, or act any thing againſt the late ſtatute for the aboliſhing of kingly power ſhall periſh by the ſword of Iuſtice, and thoſe Cities that reſiſt ſo juſt Acts & Ordinances ſhall be beaten down and ſowed with ſalt, *ver*. 45. The Lord grant that the ſalt there mentioned, and *Lots* wifes converſion into a pillar of ſalt *Geneſ*. 19. 26. (which the Lord Ieſus would have us remember, *Luke* 17. 32.) may be as ſavory condiments to ſeaſon mens ſpirits, with a deteſtation of all Tiranny and oppreſſion, and with a love to Iuſtice and Rationall goverment; that the Parliament may give us every day more and more of the fatnes of the Olive, the peace bringing Olive quicke, cheape, and ſure Iuſtice, which can onely make peace and harmony in a Commonwealth, it being the onely ſtrong oake, that can keep up the ſhip of State from ſinking; and let all that would not be found fighting

Celerem Iuſtitiam non Iuſtitium.

againſt God make a Covenant of ſalt to be true and faithfull to the Commonwealth as it is now eſtabliſhed, renouncing ever to have any thing more to doe with *Abimelecke*; for ſee what became of him *ver.* 53.

So God will undoubtedly render the wickednes of thoſe that imbrued their hands in the blood of that learned Doctor *Doriſlaus*, and Ingenious Mr. *Aſcam*, upon their owne heads, for ſuch bloody Actions are ſeldome onely puniſht in hell; *Chap.* 11. *Iephthah* the *Gileadite* that mighty man of valour (who was thruſt out of his native place by his brethren) was ſoon called backe to their aſſiſtance to be their Captaine and Ruler, note there a plaine agreement and ſtipulation betweene a Prince and people, and certainly ſo it was in the beginning of Parliaments no doubt but it was agreed upon under hand and ſeale (but Kings have been too ſubtill creatures to ſuffer it to be printed) that if the King ſhould be of one Iudgement and the Repreſentatives of another it muſt paſſe according to the Publique reaſon of the whole, and that Parliaments were not to be diſſolved till the buſines was done which they met about; otherwiſe what fickle things were *Kings*? and what vaine things were *Parliaments*, as building

That Fox Herod.

of

of Caſtles in the Aire? Now *Iepthah* having judged *Iſrael* ſix yeares, died after whom *Ibzan* and *Edom* were Iudges, they being dead, the Children of *Iſrael* did evill againe in the ſight of the Lord, and the Lord delivered them into the hands of the *Philiſtins* 40. yeares, 13. 1. then the Spirit of the Lord began to move in *Sampſon* and his valiant exploits are the ſubſtance of the 14, 15, and 16. *Chap.* then comes the great objection which the Royaliſts make *Chap.* 17. 6. in thoſe dayes there was no King in *Iſrael* but every man did that which was right in his own eyes, *Chap.* 18. 1. and 19. 1. repeated upon the occaſion of the abuſe and murder of the *Levites* Concubine, where the Holy Ghoſt does not meane ſuch a King as *Abimelecke*, or as the Gentiles had, to breath life into the Lawes by his Royall aſſent for ſuch a King the people of *Iſrael* never had, nor owned in the Land of *Canaan*, not a man that challenged a power unaccomptable to oppreſſe, murder, ſweare, plunder, and commit all manner of wickednes without controle, ſuch a monſter being fitter to carry garbidge to Beares then to live amongſt Civill people; but there was then no man zealous for Gods glory to fight for *Iſrael*, and to judge them according

12.7. *Magno Conatu nugas agere.*

to

to the Law of God, therefore the Lord raiſed up *Samuel* a ſingular man for Iuſtice and mercie, 1 *Sam.* 1. 28. *Hanah* his Mother lent him the Lord, *Chap.* 3. The Word of the Lord was revealed unto him, he dealt faithfully in telling *Eli* what the Lord commanded; thereupon he was eſtabliſhed to be a Prophet of the Lord, *verſ.* 20. *Chap.* 7. He exhorteth to ſolemne Repentance then they make him a Iudge *verſ.* 6. being ſo, he yet prayed, and ſacrificed, and the Lord diſcomfited, the *Philiſtines* by Thunder, and *Samuel* judged *Iſrael* all his dayes, and went Circuits, carrying home Iuſtice to the peoples houſes, and built an Altar unto the Lord having *ver.* 12. taken a ſtone and called the name of it *Ebenezer*, ſaying, hitherto hath the Lord helped us. Iudges being to take ſpeciall care that God may be purely worſhipped and glorified, and that Gods people may not forget the mercie of the Lord in deſtroying their Enemies.

Certainly *Moſes* and *Samuel* were two of the beſt Iudges that ever were in the world; and are to be as patternes and looking-glaſſes to all Magiſtrates, ſo that as he is the beſt Chriſtian that is moſt like unto Ieſus Chriſt; ſo he is the beſt Iudge that is moſt like unto *Moſes* and *Samuel*,

Moſes

Moſes Exod. 18. 13. ſat to Iudge the people who ſtood by him from the morning untill the evening he ended the buſineſſe of the day with the day, *ver.* 16. ſayes he, I Iudge betweene one man and another and I make them know the Statutes of God and his Lawes, if a Iudge can but teach people the Statutes of God and his Lawes his worke is in a good forwardnes, and more then halfe done: In that *Samuel* is commended for telling *Eli* the deſtruction of his houſe, it argues that the beſt part of faithfulnes is to diſcover the abuſes and errors in any profeſſion as being beſt knowne unto them, for the end of the profeſſors and of every ones profeſſion ought to be the ſame (*viz.*) the welfare of the body politique; therefore whereas there are many Ieofailes & rubs that lie in the Allies of Iuſtice, that poore men are overborne in their righteous cauſes by full purſes which the Reverend Iudges proceeding regularly as they find the courſe of the Court, cannot remedie without the power of Parliament; I have ſeriouſly thought that oppreſſions in Courts of Iuſtice have been ſpun by the late Courtiers with ſo fine a threed that few but thoſe that daily meet with it in practiſe can ſee it, and therefore unleſſe it pleaſe God to move the hearts

of

of the honorable Iudges in pure love to Iuſtice to propound fit remedies to the Parliament, plaiſters that may be large enough for the wound, I meane an Act of Retranchement to cut off all unneceſſary delayes, and expences in matter of Iuſtice, between man and man; that poore men may have it for Gods ſake, & the rich for reaſonable conſideration; it will lye very remote from the underſtandings of many worthy publike ſpirited men what courſe to take therein; without which all the warres have been but as purgings and vomitings; the health of a State conſiſting in the equallity and harmony of Iuſtice; and all Martiall Iuſtice is ſanctified by the Civill Iuſtice; as for example, if one of the Reverend Iudges would make it his ſuite to the Parliament, that a bargaine and ſale might be as ſtrong, as a fine & Recovery, that a poore Farmer, or Cottager might leave ſome ſmall portions to his yonger Children without paying one or two yeares purchaſe for the charge of a fine, and recovery, what an eaſe might this be to men of ſmall eſtates to paſſe them from one to another, and to cut off Intailes by a deed in writing without ſo much ſolemnitie and expence; if another would ſet forth the unprofitablenes of Outlawries which are to no purpoſe

poſe but to multiply expence; And a third be earneſt for an Act to plead the generall Iſſue in all Actions, and at the Aſſiſes to inſiſt wholly upon the merit of the Cauſe whether the money be due or not, whether the Plaintiffe have right to the Land or not; I am confident it would make ſweet muſicke in Parliament; I do not intend to diſpute the lawfulnes of Legall proceedures in point of conſcience to them that Iudge them ſo, but in point of comfort at the day of Iudgment let me humbly propound this to thoſe that ſit in the ſeat of Iuſtice, whether it appearing to them that the defendant hath paid the money though it be after the day of payment limited in the Condition, or that the money is payd upon a ſingle Bill, where payment by Law is no plea; or that the Plaintiff in an Ejectment hath a cleere right to the Land, but the leaſe, Entry, and Ejectment was not proved in due forme of Law, or if a wilfull murder be committed, and ſo found by the Iury but there is a word miſtaken in the Indictment whereby the murderer eſcapes for that Aſſiſes and ſo the matter compounded, or the proſecutor deſiſts, and the Plaintiff in the Ejectment muſt begin againe having loſt his own charges and payd above five pound coſts to the defendant,

defendant, who continues the wrong & keeps the Lands unjuſtly from the plaintif, & the defendant that hath paid the money is forced to fly into Chancery for reliefe where the unjuſt Plaintiff at Law refuſes to appeare or elſe demurrs, becauſe he hath a Iudgement at Law, or the witneſſes dead, and ſo the poore defendant taken in execution and buried above ground in priſon for ten pound where the principle debt was but five pound, and that paid, (though not at the prefixt day and ſo proved to the Iury,) I ſay whether it would not be eaſier for thē to give an accompt of reforming ſuch errors then otherwiſe; but if by the Parliaments intention in altering the Iudges oathes enjoyning them onely to proceed according to Iuſtice, the Iudge may not of himſelfe moderate ſuch like extremities; then of what huge concernment muſt it needs be, humbly and earneſtly to ſollicite for preſent remedies, for what ſouldier can with comfort fight with a blunt ſword? it is a great joy to Phyſicians to cure their Patients, but if any dye under their hands when they might by a little more then ordinary trouble have recovered them; it cannot but be a purgatory to an Ingenious ſpirit; certainly that Iudge which helps a man to his right and thereby preſerves

ſerves a family from beggery deſerves as much as he that cures a man of a deſperate fever.

But 1 *Sam.* 8. Is the Statute Law concerning Kings where it cleerely appeares that the firſt generation of Monarchs and the riſe of Kings, was not from above, not begotten by the Word and Command of God but from the peoples pride & ardent importunity, they were mad for a King to be like unto the Heathens; I beſeech you obſerve the ſtory it is a Chapter that deſerves to be written in Capitall letters of Gold, and if it were convenient to appoint the reading of it but once a moneth in the publique meeting places, I am confident it might be of great advantage in the ſatisfying men of perverſe ſpirits, for let the moſt violent aſſertors and contenders for Monarchy but ſeriouſly conſider and be intreated to heare it as the Word of God, 1 *Theſſ.* 2. 13. and they muſt needs be convinced that they which endeavour to deſtroy a Parliament conſiſting of Godly, Wiſe and Iudicious men that are willingly bound by the ſame Lawes which are made for others, abhorring all thoughts of unaccomptablenes; and to ſet up a King who fights for a boundleſſe prerogative to doe what he pleaſes on earth giving an accompt there-

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of only to God, (as if hell were made only for them who must not be toucht nor be punished in this life for any of their abominations;) doe cast off and reject the God of Iustice and mercy: for when good *Samuels* rule the people, it is God that rules in them and by them, and there is nothing so contrary to the gracious Nature of God as the violence, oppression and Legall Thefts of the wicked *Nimrods* of the world, and then marke the doome of their favorits, *Iohn* 12. 48. he that rejecteth mee and receiveth not my words hath one that Iudgeth him, the word that I have spoken the same shall Iudge him in the last day.

First, it is very observable what it was that bred a dislike of the Iudges *ver.* 3. they turned aside after lucre and tooke Bribes and perverted Iudgement which *Samuel* did not *ver.* 5. when Commonwealths men turne private wealths men and more minde the Trimming of their owne Cabbins then the Ship of State, then the people cry out, make us a King to Iudge us like all the Nations, as if they should say, better have one Tirant then thirty Tirants in *Athens*, better fill one purse then many, now the Lord Commands *Samuel* to protest solemnly against Monarchy that they may not pretend ignorance

horance but be left inexcuſable, and then if they will have a King, hearken unto them, ſayes the Lord, *ver.* 7. which is no approbation of Monarchy as ſome vainely argue, the Lord therein dealing with them as a tender wiſe Phyſician when the impatient Patient cryes out for wine which will encreaſe the diſeaſe, the Phyſician to ſatisfie his importunitie gives him a little wine which he knowes rather encreaſes then aſſwages the diſeaſe; but knowes that if he have it not, his impatience may worke a greater miſchiefe, *ver.* 19. Nay, but we will have a King over us, are words of men poſſeſſed with a frenſie, give us a King or wee ſhall run madd for him, wee will have one whatſoever it coſt us, that we may be like all the Nations; ſhall *France* and *Spayne* have Kings and we none? will they take away our God from us, from *verſ.* 11. to 17. *Samuel* deſcribes a lively portraiture and lineament of a Kings prerogative which are principally three as you may pleaſe to obſerve firſt a prerogative over mens perſons, to impriſon any one whom the King pleaſes; Hee will take your ſons upon pretence of diſobedience, or for reaſon of State either intowre him, or ſend him beyond ſea if he were a Commonwealths man which in Court language is as much

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as to ſay a dangerous man, *ver.* 11. 13. and 16. Secondly, in point of *Militia*, *ver.* 12. Hee will appoint the Capitaines, the Kings Councell called that an inherent priviledge as an inſeperable accident and incident to the Crowne, without which he is no King, and then having the ſword it is no head matter to command all the money in the Land. Thirdly, in point of Intereſt and propertie *ver.* 14. 17. he will take a tenth of all the Corne, Wine and Cattle, if the Iudgement of Ship-money had not been reverſed a tenth would not have ſufficed I meane that ſenſeles Iudgment (which I cannot mention without indignation) that men ſhould be ſo ſilly to talke of building of ſhips when the Land was ready to be invaded or in eminent danger, as if it were a time to looke after leather to make buckets when a houſe is on fire.

It ſeemes to me, that the holy Spirit in expreſſing thoſe three grand prerogatives that the Kings of the Gentiles would pretend unto; had an eye to the preſent age wherein wee live; and therefore many booke learned Royaliſts not being able to anſwer this Scripture, have declared their Iudgements to be (whether their hearts and pens were of the ſame minde I argue not) that the Lord did allow of

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ſuch a Goverment, and *ver.* 11. hee will take your ſonns which is to be meant by uſurpation contrary to the Law of God, *Deut.* 17. 20. See the learned Annotations upon that Chapter very excellent, not what they ought to doe in right, but that they would ſo doe in fact; they read hee ſhall take your ſons, and *ver.* 15. hee will take a Tenth, that he ſhall, and may take a Tenth as if they had a Commiſſion from heaven ſo to doe and to fortifie that opinion they alleige, *Deut.* 17. 14. When thou art come unto the Land which the Lord thy God giveth thee, and ſhalt poſſeſſe it, and ſhalt dwell therein, and ſhalt ſay I will ſet a King over mee like as all the Nations that are about me, *v.* 15. Thou ſhalt in any wiſe ſet him King over thee whom the Lord thy God ſhall chooſe, one from among thy brethren ſhalt thou ſet King over thee, thou mayeſt not ſet a ſtranger over thee which is not thy brother, *ver.* 16. but he ſhall not multiply horſes to himſelfe, nor cauſe the people to returne to *Egypt*; to the end that hee ſhould multiply horſes for as much as the Lord had ſaid unto you yea ſhall henceforth returne no more that way, *ver.* 17. Neither ſhall he multiply wives to himſelfe that his heart turne not away, neither ſhall he greatly multiply to himſelfe

ſilver and gold, *ver.* 18. And it ſhall bè when he ſitteth upon his Throne of his Kingdome, that he ſhall write him a copie of this Law in a booke out of that which is the Prieſts, the Levites, *ver.* 19. and it ſhall be with him, and he ſhall read therein all the dayes of his life that hee may learne to feare the Lord his God to keep all the words of this Law and theſe Statutes to doe them, *ver.* 20. that his heart be not lifted up above his brethren, and that he turne not aſide from the Commandement to the right hand or to the left: to the end that he may prolong his dayes in his Kingdome he and his Children in the midſt of *Iſrael*: And they read thoſe words, I will ſet a King over me, which is ſpoken by the people, Thou ſhalt ſet a King over thee, as if God had commanded a kingly Goverment in *Canaan* which was only permiſſive as the ſin of *Adam*; let them have a King at their owne perill, ſaith the Lord, The Lord foreſaw that the *Iſraelites* would rebell, and caſt off a happy Goverment by the heads of the people and Iudges, and God permits it and *Moſes* ſpeakes of the election and dutie of a King, the election is from the people, they will have a king whether the Lord will or no; where by the way wee may take notice how bold

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many have beene, and poore deluded Royaliſts ſtill are, to wreſt the Scripture for the advancement of Monarchy, when men dare ſay, that in the Hebrew it is that *Moſes* commands them to elect a king which the holy Scripture reproves in them as the greateſt inſanity & madnes in the world, that when they may have honeſt Religious men to go in & out before them that will not oppreſſe them, nor exalt themſelves above their brethren that they will notwithſtanding inſlave themſelves to the Arbitrary and lawleſſe luſts of one man and his poſteritie, whether they be Idiots, Children, knaves, Theeves, Murderers, Fornicators, Gluttons, Drunkards, Idolators; or Women, which though never ſo wiſe, Religious and mercifull (as by reaſon of the tendernes of their ſpirits and want of temptation; I believe there are more godly women then men in the world) yet it is againſt the law of God and Nature to make Millions of men ſubject to the commands of a woman; but bleſſed be God that the knowledge of the *Hebrew* language is not neceſſary to bring an *English man* to heaven, *Ioſua* had the honour to conduct them into *Canaan*, and they tooke it into poſſeſſion, but there was a remnant of the *Canaanites* left unſubdued to prove them,

as the law is, *Deut.* the 20. from the 16. to the 18. which I the rather mention for the Illustration of the equitable proceedings in *Ireland*, the Lambe Iudges and makes war in Righteousnes, *Revel.* 19. 11. Every Souldier hath been as a Iudge to execute the Iudgment written *Psal.* 149. 9. farre be it from Gods servants to slay the righteous with the wicked, *Genes.* 18. 23. No such beatificall sight as to see a Murderer that hath imbrued his hands in the effusion of Innocent blood to suffer the most painefull and shamefull death that can be imagined, but the Children of those Murderers ought not to be put to death for their originall sin as we read in the case of *Amaziah* 2 *Kings* 14. 5. 6. And it came to passe as soone as the kingdome was confirmed in his hand that hee slew his servants which had slaine the king his Father; But the Children of the Murderers he slew not according unto that which is written in the booke of the law of *Moses*; wherein the Lord commanded, saying, the Fathers shall not be put to death for the Children, nor the Children be put to death for the Fathers; but every man shall be put to death for his owne sinne, *Deut.* 24. 16. And many that by reason of their wicked principles and adherence to the Pope are not fit to be trusted

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in Garisons yet receive rents for their houses or estates there; *Ezek.* 18. 20. The soule that sinneth it shall dye, the sonne shall not beare the iniquity of the Father; neither shall the Father beare the iniquitie of the Son, the righteousnes of the righteous shall be upon him, and the wickednes of the wicked shall be upon him. Now by the equitie of that law *Deut.* 20. 16. where Gods people shall reside, they being chief in Command may and ought for their owne securities; expell delinquents and malignants out of *London*, or any Garrison in *England* or *Ireland* for a time, or for ever, as may conduce to the Weale publique and their owne safeties, whose lives are so precious in the Lords esteeme.

But here I meet a *Goliah* in the way that threatens much, but the spirit of God is not in it, and therefore it is but as a statue; that God had given the land of *Canaan* by promise to *Israel*, and therefore they might justly maintaine a warr to destroy the *Canaanites*, *Hittites*, *Amorites*, *Perizites*, *Hivites*, and *Iebusites*, and there being no command to destroy the *Gibeonites*, *Deut.* 20. 17. therefore the league with them was lawfull *Ios.* 9. wherein the warr may be judged lawfull on both sides, for *Iosua* to fight, having a com-

mand from God and the *Canaanites* to defend their poſſeſſion not knowing of any ſuch command; but is there the ſame reaſon to deſtroy ancient Monarchyes when they oppoſe Ieſus Chriſt, and wil not ſuffer his people to enjoy their liberties which he hath purchaſed for them by his precious blood?

Anſwer. Yes doubtleſſe, there are as evident promiſes for the Churches of Chriſt in this age of the world to be redeemed out of Antichriſtian bondage by the *Moſeſes*, *Ioſuas*, *Sampſons*, *Gideons*, *Iepthahs*, and *Samuels*, which the Lord ſhall raiſe up to be inſtruments in his hand to ſave his people; as there were in *Moſes* and *Ioſuas* ages, that the Church of *Iſrael* ſhould be delivered from the *Egyptian* ſlavery, and reaſon to me cleerely makes it out; that if a promiſe of an earthly *Canaan* were a ground of the Churches Warre much more their ſpirituall liberties; that if I may defend my houſe by force from theeves and robbers, certainly I may defend my ſelfe in the exerciſe of my ſpirituall liberties, which are ten thouſand times deerer to me: if I may fight for a peece of glaſſe, may I not engage for a precious pearle that is invalluable? The Kings of *Canaan* might have pleaded antiquity ſucceſſion, and the peoples con-

ſent which no King can plead againſt Gods people in the matter of their ſpiritual priviledges; God will have the Monarchs of the world know, that whatever Civill right they may pretend to their kingdomes where they have by force or flattery gained the peoples conſent as the honeſt man parts with his purſe to ſave his life; yet they muſt not upon paine of forfeiting their Royalties perſecute his friends and ſervants: Kings that ſtile themſelves, *Defenders of the Faith*, if they prove offendors of the faithfull; God will take away their kingdomes in a way of Iuſtice, and righteouſnes, when any of the 10. kings having formerly given their power and ſtrength to the beaſt, *Revel.* 17. 12. ſhall afterwards cut off his head, as *Henry* the eight uſed the Pope in taking away his ſupremacy and making himſelfe head of the Church by Act of Parliament, leaving the body of Antichriſtian Goverment by Biſhops as before; or if the body of Antichriſt come to be deſtroyed and the thighes, leggs or feet onely remaining in any Coercive Presbiters, when Kings will play at ſmall games rather then ſit out and joyne with any people in the world to perſecute the people of God, ſee the end of ſuch Kings, *ver.* 14. They ſhall make warre with the

Lambe

Lambe and the Lambe ſhall overcome them, for he is Lord of Lords, and King of Kings, and they that are with him are called and choſen, and faithfull, and this Arraignement of Monarchs and Grandees for abuſing the Spouſe of Chriſt, ſhall not be onely upon the puritie of Intention (which will not Iuſtifie any Irregular Action for to Act Irregularly upon an Impetus or Impulſive ſpirit makes Scripture uſeleſſe) but according to naturall Iuſtice and common equitie, that when Kings ſhall proclaime the Saints Traitors, Heretiques, and Rebells, becauſe they will not fall downe and worſhip the Lord according to human inventions, and ſhall raiſe Armies to deſtroy them as enemies to their Crowne and dignities; ſuch Kings have forfeited their Civill Rights as the Kings of *Canaan* did, and honeſt, faithfull, righteous men choſen by the people ſhall be their ſucceſſors to whom by vertue of the equity of the Oathes of Allegiance and Supremacy, the people are to be true and faithfull as to the Lord; for whom, and by whoſe lawes they preſide, and regulate their Adminiſtrations: and other obligation lies upon no man by vertue of any ſuch Oath that he formerly tooke, for there is no other ſucceſſor; the wiſedome of God hath in Iuſtice ſo ordered

dered it, and He that is Truth when men are lyars, is alſo wiſe when they are fooles; for the oath was only binding to the politique capacity, to be true to the King, ſo farr as he was true to the Lawes and ſafety of the people: Hee that tooke it in any other ſenſe made the King a God, infallible and impeccable when he ſets up a ſtandard of defiance againſt them, is any man ſo unſound in his intellectualls as to thinke that the oath obliges him to ſtand ſtill, and ſuffer his owne throat to be cut; No oath can tye any man to doe or ſuffer that which is deſtructive to humanity, and as for Chriſtians certainely by that ſtatute of *Numb.* 30. what ever any Chriſtian vowes without the conſent of her husband Ieſus Chriſt is meerely voyd in Law, and a precipitate raſh oath, as that of *David* againſt *Nabal*, 1 *Sam.* 25. 22. binds not but to repentance *Levit.* 5. 4. 5. If it be objected that *Ioſua* fought againſt Kings of another Nation as Gods people in *England* did not; what forraigne aſſiſtance hath been in that kinde? I ſhall not diſpute, but the anſwer is very eaſie, that the neerenes of the relation much aggravates the offence on the Royaliſts part; If ambitious Princes would give Commiſſions of Array againſt forraigners, and not to deſtroy their owne

owne people, then it might be but a ſin againſt the ſixt and eight Commandement, but to deſtroy his own Countreymen is a complicate offence of Treaſon alſo; and a ſin againſt the fift Commandement as well as the other two, to betray thoſe that truſted him; and certainly had not the Parliament executed the late King, the *Danes* or ſome others might have deſtroyed them, for God binds his people by his legall Commands to Act and accompliſh his deſignes, and to deſtroy all Tirants and oppreſſors, and to ſay who ever heard of ſuch a thing before is an argument wherewith onely ignorant poore people are taken, as the people ſaid when Ieſus Chriſt caſt out the dumbe Spirit, *Matth.* 9. 33. 34. it was never ſo ſeene in *Iſrael*, he caſteth out Divells through the Prince of Divells; wee doe not read that God ever dealt with any Saint as with *Iob*, yet *Iob* was no hypocrite; I ſay the Lord hath layd an abſolute Command upon the Parliament to proceed as they have done upon paine of his high diſpleaſure, and being guilty of high treaſon againſt the Majeſty, (a terme not fit for any mortall man, becauſe higher then that wee cannot give) of Heaven, and of being utterly deſtroyed if they had not done it; and that ſtroke

put

put *England* into a ſalvable condition for doe but conſider how ſeverely the Lord dealt with *Iſrael* and *Iudah*, when their Princes turned Lions and Wolves: Then the *Lord* gave them a King in his anger, 1 *Sam.* 8. 7. and *Hoſea* 13. 11. *ver.* I gave them a King in mine anger, and tooke him away in my wrath; will any man ſay that *Sauls* office of being King was of Divine ordination which was done in anger, all Gods ordinances are appointed in love for the good of his people and Divine and humane ſociety, but *Sauls* being made King diſpleaſed the *Lord*; and it is very remarkable that on the day, and at the very houre of election, *Samuel* dealt juſtly with them, and told them of their great evill in rejecting God and his Goverment, 17, 18, 19. and *Samuel* called the people together unto the *Lord* to *Mizpeh*, and ſaid unto the Children of *Iſrael*, thus ſaith the *Lord* God of *Iſrael*, I brought up *Iſrael* out of *Egypt*, and delivered you out of the hand of the *Egyptians*, and out of the hand of all Kingdoms, and of them that oppreſſed you, and yee have this day rejected your God who himſelfe ſaved you out of all your adverſities and tribulations, and yee have ſaid unto him, Nay, but ſet a King over us; but though the Kingly Government

diſpleaſed

diſpleaſe God, yet obſerve how gently *Saul* behaved himſelfe to the people, 1 *Samuel* 11.12. There were ſome that would not have *Saul* raigne over them which the people would have had put to death, but *Saul* ſaid *ver.* 13. There ſhall not be a man put to death this day; whereas the Monarchs of the world make men offendors for a word, one man for ſpeaking in jeſt, that he will make his ſonne heire of the Crowne, meaning a houſe that had that ſigne in *Cheape-ſide*; and another for ſaying, there goes *Ed.* 6. in *Coleman-ſtreet* have been moſt Tirannically murdered and executed, *Saul* was never ſo bloody minded.

But one paſſage I may not omit, the Holy Ghoſt (foreſeeing that Monarchy would have many Advocates to plead for its divine right) for the ſatisfaction of all that will not wilfully ſhut out the light, calls this importunitie of the *Iſraelites* to have a King to be a great wickednes, and ſuch a ſin that the Lord will not let goe unpuniſhed, but ſent unreaſonable weather, thunder and raine in wheat harveſt, *Proverbs* 26. 1. As ſnow in ſummer, and as raine in harveſt, ſo honor is not ſeemely for a foole, I hope *England* will not forget the wet ſeaſon in ſummer 1648. how it was mid-winter at mid-

ſummer

ſummer, and certainely the works of God have a voice and are moſt eloquent to his owne people; what the Lord did to the *Iſraelites* for their asking a King, *England* hath great cauſe to thinke that the Lord was highly diſpleaſed with thoſe that would have made peace with the late King, read but 1 *Sam* 12. from the 16. to the 22. and it is all one to ſay, that God is the Author of Monarchy, as that he is the Author of ſin; for the bleſſed ſpirit (which cannot lye) calls it a great wickednes, the people call it their evill, and *Samuel* ſayes they have done all this wickednes; yet feare not, for the Lord will not forſake his people; for his great names ſake, becauſe it hath pleaſed the Lord to make you his people, and he promiſes to pray for them *ver.* 23. as if Monarchy was ſuch a great ſin that if it had not beene, that the Lord will not truly deſtroy his owne people, *Pſal.* 89. 33. *Exod* 32. 12. (for what would the *Egyptians* then have ſaid?) hee would never have pardoned it, for a Iuſt rationall Goverment is one of the things that is of the greateſt concernement in the world: but is it not ſaid 1 *Sam.* 15. 9, 10, 11. that God ſet up *Saul* to be King? true, but no otherwayes then he ſet up *Pharoah* to oppreſſe his own people, but *Saul* and the

people

people ſpared *Agag*, and the fatlings which was *Sauls* diſobedience, and obſerve for what *Saul* loſt the Kingdome, the people will have a King; though he erre but in mercy, ſaying, it is more noble to ſave him whom wee may deſtroy then to kill him whom wee may ſave alive, and the beſt of the Sheep and the Oxen, ſpared for ſacrifice unto the Lord, and confeſſed his ſinne *v.* 24. *Saul* ſaid unto *Samuel*, I have ſinned, for I have tranſgreſſed the Commandement of the Lord and thy words, becauſe I feared the people and obeyed their voice, 25. Now therefore I pray thee pardon my ſin & turne againe with me that I may worſhip the Lord, 26. And *Samuel* ſaid unto *Saul*, I will not returne with thee for thou haſt rejected the Word of the Lord, and the Lord hath rejected thee from being King over *Iſrael*, 27. and as *Samuel* turned about to goe away hee laid hold upon the skirt of his mantle and it rent, 28. and *Samuel* ſaid unto him, the Lord hath rent the Kingdome of *Iſrael* from thee this day, and hath given it to a neighbour of thine that is better then thou, 29. and alſo the ſtrength of *Iſrael* will not lye nor repent for he is not a man that ſhould repent 30. then he ſaid, I have ſinned, yet honour mee now I pray thee before the Elders of my people and be-

fore

fore *Iſrael*, and turne againe with mee that I may worſhip the Lord thy God, 31. ſo *Samuel* turned againe after *Saul* and *Saul* worſhipped the Lord; what would not the mercifull God of *Iſrael* pardon the King of *Iſrael* an error in mercy? being but too pittifull to ſpare a great man that happily might have repented; that confeſt his ſin, prayed for pardon, that he might worſhip the Lord, that prayed againe for pardon, of that particular ſinne, and did worſhip the Lord accordingly, that was annointed, 1 *Sam.* 10. 1. in token of the giftes and graces of Gods ſpirit, and kiſt by *Samuel* for congratulation and homage, 1 *Kings* 19. 18. *Pſal.* 2. 12. it ſpeaks aloud to me, that the Lord was very angry at Monarchicall Goverment, and that Kings when they have poſſeſt themſelves of ſuch a God-like ſtate, and Immenſe powers, Incompetible (almoſt with humanitie) not only by force and uſurpation, but by the peoples conſent or election, as *Saul* was; the people ſhouted and ſaid, God ſave the King, 1 *Sam.* 10. 24. and *Chap.* 11. 15. 'tis ſaid, that the people made *Saul* King, and *Saul* and all the men of *Iſrael* rejoyced greatly, yet one offence and that a ſmall matter in compariſon (though no ſin be little that is committed againſt the great God) makes a Monarch

to

to forfeit all his Royalties; for when people, either for feare, or through the vanity or pride of heart, will tye themselves by Oathes or Covenant, to be in subjection to any man; the Scripture tells them that God is angry with them for giving away that libertie, which he would have them keep, and if they breake their trust never so little they may plucke them downe and choose godly and Iudicious men to rule over them in the feare of the Lord; certainly *Saul* was a Saint in comparison of the pretenders to Monarchy in our dayes: He sins in mercy not in cruelty, confessed his sin, never used any means to be King but hid himselfe as unwilling and unworthy to be King, ventured his life most freely for the people, was not guilty of Innocent Blood as we read of, unles it were in the case of the Priests, 1 *Sam* 22.19. tooke the newes of his rejection from *Samuel* patiently, acknowledged divine Iustice in all, and would not have a man suffer that denyed his title to the Crown as in the place before alledged: How unlike was *Saul* to *Charles* the last; but by *Solons* law, no evill is to be spoken of the dead least quarrells should be immortall; He hath appealed to a higher Tribunall, where no error will be found in the sentence pronounced

against

against him, but all that had a hand and acted in that execution from a conscientious principle to be rid of Tiranny and oppression, in discharge of their duties to God and man. Not for any sinister end to make themselves great, but faithfully to serve their generation; will have much cause of rejoycing therein, at that great day when the secrets of all hearts shall be disclosed, and many Judgments given in severall Courts shall be reversed, but that undoubtedly will be confirmed.

Object. But it is strongly objected for Monarchy, that God accepted *David*, it is said of him, 1 *King.* 15.4.5. Nevertheles for *Davids* sake did the Lord his God give him a lamp in *Ieruſalem* to set up his Son after him, and to establish *Ieruſalem*, because *David* did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save onely in the matter of *Vriah* the *Hittite.*

Anſ. Gods chooſing *David* was no approbation of the kingly office in him, more then in *Saul*; God never said, that *Davids* office was after his own heart, unles sin and great wickednes be after Gods heart; God gave *Saul* gifts, he had a spirit of Regiment, the *Israelites* were resolved to have a King as the Heathens had, whether

Spiritum Regiminis non regenerationis.

whether God would or not; let them have one sayes God, at their own perills, when the King was good and governed them as the good Iudges did, and would give an account to the people & a reason of all his actions, Then God had his will, and the people had their wils, to have the name of a King, but the Nature of good magistrates; and certainly I have thought many times upon the late troubles that if I durst (have asked any thing in the world contrary to the minde of God) which may not be, mee thinks it should have been the continuance of a kingly Goverment in *England*, to have had the preeminence and power in one, Good, Gracious, Iust, Mercifull, Valiant, Faithfull, and Patient Man, as a *Moses* or a *Iob*, *Iehosophat*, *Iosiah*, or *Hezekiah*, that would dye for the people.

A Christian that like his Saviour Iesus Christ goes about doeing good, *Acts* 10. 28. that makes it his trade to relieve the poore people, the fatherlesse, and widow, and such as are oppressed, and his recreation to sit down at night and thinke upon it, and that day which he hath done no good in, he counts it lost. A man whose maine resolution of his soule is to know God as accounting it the most honorable thing in the world for the Creature to know

know its Creator that counts it his chiefe-
elt good to promote the glory of God; to
doe good if it were poſſible, to every vi-
ſible object, and living creature, at leaſt
to pray for them: A man that loves the
Saints as his owne ſoule for Chriſts ſake,
knowing he will reward him, and puts
forward every good motion withall his
might, that will renounce his owne ho-
nour and become of no reputation and
thinke himſelfe highly honored it by the
meaneſt office of love he may be ſervice-
able to any, ſpecially to the Elect, if ſuch
a man had a plenartie of power to doe
what he pleaſed without controle from a
bleſſed principle of love to God what a-
boundance of good might an E. 6. have
done had his dayes been numerous whom
God onely ſhewed to the world, and re-
called him as not worthy of him, I ſay,
what aboundance of good might one
ſuch rare incomparable perſon doe in a
ſhort time when great Councells can
move like great bodyes but ſlowly, but
this is but worldly wiſedom to be wiſe a-
bove what is written, for man to be wiſer
then God, who ſayes, it is dangerous to
truſt any ſingle perſon (though never ſo
ſingular) with an unlimitted power; for
the beſt men are but men at the beſt, and
there is no grace but may be counterfeit,

he that seemes to be a *Paul* to day, may be a *Saul* to morrow, the heart of man is deceitfull above all things, and the very conceit of such a power is enough to corrupt the best man living, therefore the best goverment is to have Princes of the congregation, godly & righteous men to be chosen, governors, and Iudges, (a *Iosua* to lead and conduct their Armies against their Enemies which *Iob* calls a King in the Army, *Iob* 29. 25. is a sweet text for a generall; I sat chief and direct as a King in the Army as one that comforteth the mourners, *V.* 11. to 18. When *Iob* was compassed about with extraordinary honors, and seated in the Assembly of other Easterne Princes, sat in the Chaire; those honors entred not into his soule, but his thoughts were taken up, about the afflicted and miserable, such as were in a mournefull condition; his soule was with their soules, to alleviate and ease his distressed Countrey men by bearing part of their burden, his greatest covetousnes was to enrich the poore, and the desire of comforting them was always the strongest of his passions; and so the people are not to be led up and downe by the noses, but the Magistrates are to open their eyes, who are very sensible of their own good; and this is the minde of God and great de-

ſigne of Heaven to governe the world by rationall men as hee enlightens it by the ſun ; for Reaſon is the ſoule of all things ſublunary, and the life of all Iuſt humane lawes without exception, by this reaſon no man in the world ought to challenge a power unaccomptable over others; for the people are more immediatly the originall of all Iuſt power, then any King ever was, of a Conſtables authority: And ought to be accountable by the ſame reaſon for offences againſt the Publique good, as a Conſtable for his offence, but it is not the name of a King but the boundleſſe power which I argue againſt (though the Romans for the inſolence of *Tarquin* would not endure the name) if any people ſhall place the Legiſlative power in Parliamentary authority and give unto one man the Title of King for their better correſpondency with forraigne Kingdomes, with no more power to hurt the people, then the Duke of *Venice* or the Duke of *Genoa* have; ſuch a goverment may be Iuſt and Rationall, but Domination is a ſweet morſell, let all States take heed how any man growes too popular & engroſſes too much power into his hands.

Object. But many obje& that *Paul* and *David* being annointed by Gods ſpeciall

command, that their office was pleasing unto God.

Ans. I agree that Annointing does generally imply that God accepts of such persons and things that are so annointed by his command; but observe, that God and the people were of a contrary minde in that Action; God appointed and annointed *Saul* as a Captain to goe before them to defend them from the Tyranny of the *Philistines*, 1 *Sam.* 9.15.16. and *Chap.* 14. 47. So *Saul* tooke the Kingdome over *Israel* and fought against all his enemies on every side against *Moab* and against the Children of *Ammon*, and against *Edom*, and against the Kings of *Zobah*, and against the *Philistines*, and whithersoever he turned himselfe he vexed them; but the people tooke it as an accomplishment of their desires to have a King as the Nations had, which power God gave him not, but told the people that hee would make them cry. *Chap.* 8. 18. And yee shall cry out in that day, because of your King which yee shall have chosen you, and the Lord will not heare you in that day; and wee read, 2 *Sam.* 21. That they had three yeares famine for *Sauls* wickednesse, because hee had slaine the *Gibeonites* in his zeale to the Children of *Israel*; it is a golden Scripture sufficient to satisfie an Iron age of men

that

that are ſo ſtupid to thinke that Kings and their Children are not to be executed for murders, *verſ.* 1, 2, 3, 4, 5, 6. 9. then there was a famine, &c. and ſo did *Iob* 4. 10, 11. The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken, the old Lion periſheth for lacke of prey, and the ſtout Lions whelps are ſcattered abroad: I judge the meaning of it to be, that men who raigne like Lions, Kings and great ones who under the face of men carry the hearts of Tygers; and their Children who equall them in, and inherit their fathers crueltie; and their wives who ſurpaſſe them in Inſolence, and *Marian* perſecutions; muſt all receive ſuch puniſhments as their ſins deſerve, they end their lives tragically, heaven hath, and will make it ſeene in their perſons that it never leaves cruelties without chaſtiſement, as there ſhall be no Innocent ones abandoned, ſo the greateſt perſons that are culpable ſhall not be unpuniſhed, ſuch as plough iniquity and ſow wickednes ſhall reap the ſame *ver.* 8. 9. thoſe to whom the newes of the murder of the Innocent is as ſweet, as a plentifull harveſt is agreable to the husbandman; ſhall not be able to avoid the ſtroke of Iuſtice, but be like high trees that are

planted

planted upon the mountaines ſhall be made a ſport and paſtime for the windes, and tempeſts. But the poore *Gibeonits* caſe before wee leave it, affords us an excellent document how Gods *Iſraelites* ought to carry themſelves towards *Iſmaelits* and *Canaanits*, that would have deſtroyed them, *viz.* to be very ſparing in promiſes and protection towards them, but haveing once conditionated with them and received them into favour, to be very liberall in performances towards them, and not to violate faith given in a title, though the conditions were obtained by craft and deception; And now I humbly intreat you to obſerve what little eſteeme *David* had of *Sauls* Royall ſeed to hang up ſeven of them; for what offence does not appeare, but very probable that they had given *Saul* bad councell to deſtroy the poore *Gibeonites*; and yet *David* had ſworne to *Saul* not to cut off his ſeed after him, 1 *Sam.* 24. 20. 21. And now behold I know well that thou ſhalt ſurely be king, and that the kingdome of *Iſrael* ſhall be eſtabliſhed in thine hand. Sweare now therefore unto me by the Lord that thou wilt not cut off my ſeed after mee, and that thou wilt not deſtroy my name out of my fathers houſe, and *David* ſwore unto *Saul*: With theſe two arguments I doe

doe in the name of the Lord, Challenge all the Royaliſts in *England*, *Ireland*, and *Scotland*, to anſwer them if they can, or reſt ſatisfied with Scripture and reaſon.

1. That no oath of Allegiance or Supremacy can be any ground to any people not to doe Iuſtice upon a King for murder; *David* a man after Gods owne heart (that never offended but in the matter of *Vriah*) therefore did not erre in delivering up *Sauls* ſeven ſons to execution; would not make his oath to *Paul* a ground not to doe Iuſtice, for the Spirit of God in *David* argued thus, I am by the Law of Nature as I am a creature, a poore worme bound to the holy and juſt Law of my Creator (which is unchangeable and undiſpenſable; God can no more diſpenſe with my loving and obeying of him, then hee can ceaſe to be God by reaſon of his Infinite goodnes) which Law is, that blood requires blood, *Geneſ.* 9. 6. It is a fundamentall Law without which there can be no conſervation of human ſociety, and I finde in the Law of God that my eye muſt not pittie him that ſheds blood, *Deut.* 19. 11, 12, 13. But if any man hate his neighbour and lye in wait for him, and riſe up againſt him and ſmite him mortally that he dye and fleeth into one of theſe Cities: then the Elders of the City ſhall

ſend

ſend and fetch him thence, and deliver him into the hand of the avenger of blood; that he may dye, *ver.* 5. thine eye ſhall not pittie him, but thou ſhalt put away the guilt of Innocent blood from *Iſrael* that it may goe well with thee (paralell whereunto) is 2 *Kings* 14. 4. And alſo for the Innocent blood that he ſhed, (for hee filled *Ieruſalem* with Innocent blood) which the Lord would not pardon. And therefore when I take an oath of Allegeance or Supremacy, it muſt be ſaving that faith which I owe unto my Creator; as in Iuſtice *Littletons caſe* when any man did Fealty to his Lord, it was with a ſaving that faith and dutie which he owed unto the King, and thoſe other Lords which he held land of, by Priority of Tenure, which if it were not expreſſed it is implyed in Law.

2. Thus I argue that if it were juſt to put *Sauls* ſons to death for their fathers ſin wherein hee was principall and they but acceſſaries, at the moſt; doubtleſſe it had been juſt to have recompenced it upon the head of their father, it could be no ſin to put *Saul* to death for killing the *Gibeonites* where it was lawfull to execute his ſons which might have made many pleas, that what they did, was *Sauls* command, they had the Kings Commiſſion

of

of Array and warrants from *Saul* to raiſe forces to ſecure the Countrey, and under pretence of keeping the peace to plunder and deſtroy whom they pleaſed, but obſerve what a glorious ſight it was in the eyes of heaven, 1 *Sam.* 21. 14. when thoſe ſeven ſons were executed, God was intreated for the Land: It may be the common Law would have acquitted thoſe ſeven gentlemen, becauſe regularly where the principall is dead, the acceſſory cannot be tryed, but the Law of God makes all principall in murder whether preſent or abſent, as the Law of man makes all principall in the higheſt offences of Treaſon, and the loweſt offences of treſpaſſe; nor did *David* queſtion, what? ſhall I ſhed the blood of the ſeed Royall for the *Gibeonites* who were ſtrangers and bondmen, hewers of wood, and drawers of water, upon which Eternall Law of Righteouſnes, *Major Ottoway* and *Cornet Grant*, were ſhot to death for murdering an *Irish-man* at the ſiege of *Waterford* who having leave to goe into *Waterford* to receive ſome money and to returne, was at his coming backe murdered by their Orders or Command, for which by the Councell of Warre they were juſtly condemned, and the execution was a moſt famous peece of juſtice, for had not zeale

and

and love to Iuſtice preponderated, and out-voted all private affections much might have been ſaid for the vallor, Gallantry, and hopefulnes of the Major, and Cornet; I could not in faithfulnes but mention it as being a caſe ſo parallell to that 1 *Sam.* 21. That *Sauls* ſons ſhould be executed for murder of the *Gibeonites*, and out of my dutifull reſpect to beare witneſſe to the exemplary and exact diſcipline of the Army where vice is puniſht & vertue rewarded whereof I was ſometimes Advocate, and count it more honorable to be a member of an Army fighting for Chriſt then to be head of an Antichriſtian Empire.

But before we leave *David*, let me but obſerve how the anger of the Lord was kindled againſt *Iſrael* for *Davids* one ſin of numbring the people; what had the poore ſheep done that 70000. men from *Dan* to *Beersheba* ſhould dye by the Peſtilence in three dayes? Did not God thinke you therein reckon with them for their kingly goverment, you will have a King ſaith the Lord to them, whether I will or no; you ſhall now ſmart for your wickednes; for your great wickednes, for unmanning your ſelves, making your ſelves leſſe then men, to make one man equall with God, to doe what he pleaſes;

I will not endure it in my owne people; *Eli* ſinned, yet the people not puniſht, for he governed the people according to the minde of God, but you will have a King, ſayes the Lord, as the Heathens have, be it ſo, but if he ſin I le puniſh you, not only with the famine, but by a great peſtilence, and as you like that, ſo continue your kingly goverment.

Object. But *Davids* dayes drew to an end therefore he gives a charge to *Solomon* his ſon, of righteouſnes, ſaying, there ſhall not faile thee a man on the Throne of *Iſrael*, 1 *Kings* 2. 4. which expreſſing a ſtability of *Davids* Throne: ſome may argue, that God approved kingly goverment.

As alſo there is another objection that ſhould have had priority in *Deut.* 17. 14. to 20. That God gave a Law for chuſing a King, therefore he approved that government; the anſwer whereunto is eaſie, that the Lord foreſeeing, that when he had brought them into *Canaan* they would deſire a King, like the Pagans, being a people deere unto him, he would not therefore caſt them off; but tells them how to make the beſt of a bad bargaine, that if they will play with the Lion or the Beare let them plucke out his teeth; all Kings are ravenous creatures in point of their office, but ſome will

doe

doe leſſe hurt then others, and the words of the Text are very perſpicuous: when thou art come into the land which *Iehovah* thy God giveth thee, and ſhalt poſſeſſe it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a King over me like as all the nations that are about me, &c. So that the riſe of Monarchy was plainely from the peoples pride, the words are not, that God will ſet a King over them, but they will have one againſt his deſire; If Pride, Luxury, & Rapacity which were called R. 2. daughters, and that if he did not marry them they would undoe him, be of a divine ofspring and originall; then Monarchy is; but the very conſtitution of it is Tirannicall, Antichriſtian and diabolicall; And now the reaſon why God choſe the ſeed of *David* and not the ſeed of *Saul*, was not his approbation of Monarchy, but becauſe he had appointed Ieſus Chriſt to come of *Davids* race, *Geneſ* 49. 10. The ſcepter ſhall not depart from *Iudah*, nor a Law-giver from between his feet untill *Shilo* come, and to him ſhall the gathering of the people be; therefore a King muſt be untill Chriſts time; yet onely over the Tribes of *Iudah* and *Benjamin*, for the ten Tribes were carryed away Captive; and who knowes but that the reaſon thereof was principally becauſe of their great wickednes;

wickednes; in casting of Gods goverment by godly righteous Iudges, and setting up Monarchy like the Heathens; and so *Davids* posterity did not terminate and end untill Christs time, because the Law-giver was not borne before.

Solomon therefore after *Davids* death, was a most glorious King, who preferred wisedome before honor, riches, and pleasure, none before him or after him were ever like unto him, 1 *Kings* 3. 12. 28. For the Wisedome of God was in him to doe Iudgement, yet being but a man was drawne away by his wives to Idolatry, and did evill in the sight of the Lord, 1 *Kirgs* 11. 5. hee went after *Ashtoreth* the goddesse of the *Sidoneans*.

And there is seldome any so singular, eminent or rare-gifted man, but wants his graines of allowance; either he is contrited, censorious, passionate, or hath some mixture or tincture of folly which yet must be charged upon the unregenerate part; See what it is to be an absolute Monarch onely accomptable to God; if *Solomons* power had been onely to have confirmed such good and wholesome Lawes as Gods people would have propounded to him, or if *Solomon* had onely been a leading man in Parliament in probability *Israel* had not run a whoreing from the

Lord

Lord after ſuch Idolls; but you ſhall taſt, ſayes the Lord of thoſe bitter fruits which are of your owne planting: It was a web of your owne weaving, a King you would have, well ſaith God, I will ſurely rend the Kingome from *Solomon*, 1 *Kings* 11. 11. Yet not all the kingdome, for the Meſſiah is not borne, and *Solomon* ſlept with his fathers, and the people came to *Rehoboam* his ſon, 1 *Kings* 12. who heard his Senators ſpeake, but did as the young men adviſed him, 1 *Kings* 12. 10. how like unto *Rehoboam* are the Monarchs of this world, they will be content to heare what a Parliament will adviſe, but keep a negative voice, and prefer copper heads before ſilver haires, and Court Paraſites have diſtinguiſht betweene advice and conſent, that whereas by ancient fundamentall Lawes Kings could doe nothing without conſent of the people in great Counſells and Parliaments, they ſay, they may not doe it without adviſe, as if the great Councells of the Law ſtood only for a Cypher and a Kings pleaſure to be the figure, but let ſuch as are wiſe but call to minde who it was that uſed this ſpeech of *Rehoboam*, that the late Kings little finger ſhould be heavier then his Fathers loynes, and Adore the Iuſtice of God in the Tragicall end of

ſuch

ſuch wicked Councellors; And in the revolt of the ten Tribes from the houſe of *David*, ſee what meanes *Rehoboam* attempted to reduce them, 1 *Kings* 12. *ver.* 21. to 24. And why ſo? certainly, becauſe the goverment was unjuſt and tirannicall in it ſelfe, and therefore if the people who in their choice of a King have diſpleaſed God, when they have well ſmarted for their folly, have wit to caſt him off, the Scripture ſayes, it is from the Lord, God does not ſay as in the caſe of Election they have rejected and caſt off me, not a word of anger or diſpleaſure, which holds forth this divine truth to all that will not willfully ſhut their eyes againſt the light, that if the people in *Turky*, *Perſia*, *Ruſſia*, or any place in the world where one man governes, or pretends to rule as he pleaſes, will riſe againſt him and dethrone him, it is an action not only juſtifiable, but commendable, and if the King cauſe any of them to be put to death as Traitors, it is murder in him, and he fights againſt God, Iuſtice, and Reaſon, but it is otherwiſe where the goverment is juſt and rationall by godly righteous Magiſtrates and Iudges choſen by the people, if they be affronted and injured it is an offence, and high treaſon againſt the Majeſtie of heaven, they have not

caſt off thee, but they have rejected me, ſayes the Lord, to a juſt authority acting for him and giving an accompt to the people of their lawes and adminiſtrations in love; we may obſerve in *Ionathans* caſe, that when the Legiſlative power is in one mans hand, though none of the worſt, what lawes are unadviſedly enacted? 1 *Sam.* 14. 24. And the men of *Iſrael* were diſtreſſed that day, for *Saul* had adjured the people ſaying, curſed be the man that eateth any food untill evening, that I may be avenged on my enemies, ſo none of the people taſted any food: And they came to a wood, and there was hony upon the ground, *ver.* 26. and when the people were come into the wood behold the hony dropped, but no man put his hand to his mouth, for the people feared the oath, but *Ionathan* heard not when his father charged the people with the oath, wherefore he put forth the end of the rod that was in his hand and dipt it in a hony-combe and put his hand to his mouth and his eyes were enlightned; then anſwered one of the people, and ſaid, thy father ſtrictly charged the people with an oath, ſaying, curſed be the man that eateth any food this day, and the people were faint; then ſaid *Ionathan*, my father hath troubled the land, ſee I pray you how

mine eyes hath been enlightned, becauſe I taſted a little of this hony, *ver.* 30. how much more if happily the people had eaten freely to day of the ſpoyle of their enemies which they found, for had there not been now a much greater ſlaughter amongſt the *Philiſtins*; 'Tis a cruell law, we had kild more if we had eaten; *Ionathan* was a gracious man and had a ſweet ſpirit for goverment, and *Ionathan* ſaid to the young man that bare his armour, come and let us goe over unto the garriſon of theſe uncircumciſed, it may be that the Lord will worke for us, for there is no reſtraint to the Lord, to ſave by many or by few. As gallant *Caleb* ſaid, *Ioſ.* 14. 12. If ſo be the Lord will be with me, then I ſhall be able to drive out the *Anakims*: but nothing would ſatisfie *Saul* but the life of *Ionathan*, and the execution of a cruell law and that againſt nature, for hungry men not to eat food, which in the Hebrew is bread; now bread being not hony, and that being a penall law, it ought to have been taken ſtrictly; and ſo *Ionathan* not guilty, for a penall ſtatute is not to be extended by equity, for the oath was much better broken then kept, but the people had more wit then to ſuffer *Ionathan* to be put to death, *ver.* 45. nor was *Ionathan* legally guiltie, becauſe hee

was not preſent when the law was made *ver.* 3. and 17. nor had any notice of it, and ſuch lawes that are not conſonant to the lawes of nature are not obligatorie without full and perfect notice and proclamation thereof made to the people, and in that the Lord did not anſwer *Saul ver.* 37. It was becauſe he was angry with him for his raſh oaths, he being given to ſwearing, *ver.* 44. and it appeares *chap.* 28. *ver.* 6. 16. that Gods not anſwering is a ſigne of anger, though *Saul* ſuſpected Gods ſilence was for ſome hidden ſinne therefore would caſt a lot, *ver.* 7. ſayes God to *Samuel*, I am chief King, thou art my Miniſter, I rule by thee, therefore they have rejected me in caſting off a juſt goverment free from Tiranny and oppreſſion which my ſoule abhorrs, for God is King over all the earth, hee keepes the ſupreme power to himſelfe, it is his prerogative onely to give no accompt of his Actions to any creature, and yet in love he is pleaſed to condeſcend to poore creatures, and makes out the reaſon of his adminiſtrations; and the Image of God conſiſts in Holines, Iuſtice, Mercy, and Goodnes, which is a goverment of a divine originall it comes from heaven and hath a tendancie thither, and thoſe that are my governors have ſuch graces

and

and gifts of my holy Spirit ſignified by powring on of oyle upon the heads of the rulers, as being neceſſary graces for prieſts, Prophets and Kings, but the *Iſraelites* would not let the Lord to keep the power in his owne hand to appoint what governor and goverment he pleaſed.

Therefore obſerve in the next place what courſe does *Ieroboam* take to eſtabliſh his Kingdome, hee thinks to ſtrengthen himſelfe by the Idolatry of the two Calves, the people will revolt from me, ſayes *Ieroboam*, unles I make them two Calves of gold and ſay, behold thy Gods O *Iſrael* which brought thee up out of the land of *Egypt*; Monarchs care not what they doe, though they deſtroy even the ſoules of millions of people to maintaine their pompe and glory, make the people believe ſayes he, that theſe Calves which were made but yeſterday, brought their fathers out of the land of *Egypt*, *ver.* 27. If they ſacrifice they will turne to *Rehoboam*; Kings feare that pietie to God will draw away peoples hearts from thē: Monarchs delight wickedly to keep the people in groſſe ignorance; and how fooliſh was this *Ieroboam*, 1 *Kings* 14. to ſend his wife diſguiſed to the Prophet *Ahijah* to know whether his ſon ſhould recover, as if the Prophet could tell the greater and not find

find out the wifes diſguiſement, Ideots, Minors, Murderers, any are good enough and will ſerve to be Kings; marke therefore what becomes of King *Ieroboam*, 1 *Kings* 14. *ver.* 10. 11. Therefore behold I will bring evill upon the houſe of *Ieroboam* and will cut off from *Ieroboam* him that piſſeth againſt the wall, and him that is ſhut up and left in *Iſrael*, and will take away the remnant of the houſe of *Ieroboam* as a man takes away dung till it be all gone: him that dyeth of *Ieroboam* in the City ſhall the doggs eat, and him that dyeth in the fields ſhall the foules of the aire eat, for the Lord hath ſpoken it; but if onely guiltie kings might be puniſht it were no great matter, but the poore people muſt be deſtroyed for their kings wickednes, *ver.* 15. 16. for the Lord ſhall ſmite *Iſrael*, as a reed is ſhaken in the water, and he ſhall root up *Iſrael* out of this good land which hee gave to their fathers, and ſhall ſcatter them beyond the river becauſe they have made their groves, provoking the Lord to anger, *ver.* 16. and hee ſhall give *Iſrael* up becauſe of the ſins of *Ieroboam* who did ſin, and who made *Iſrael* to ſin; bleſſed Lord! it was *Ieroboam* that made the groves & high places and not the people, but when the people chooſe a king, what

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he does, is reputed their Act; they doe it by him, as the whole body ſees & heares by the organs of the eares and eyes: what a ſad conſideration is it, that Gods people ſhould be deſtroyed for the ſinne of the kings of *Iſrael*? let them ſmart, ſayes the Lord, a king they will have, then there was warre betweene *Reboboam* and *Ieroboam* all their dayes, 1 *Kings* 14. 30 which the ſpirit of God reiterates *Chap.* 15. 6. as if kings delighted in nothing but wars about prerogatives, precedencie, or ſuch triviall matters, the poore people muſt ſhed their precious blood, looſe their lives, not onely temporall but hazard their ineſtimable ſoules; for as the tree falls, ſo it lies, their Wives and Children utterly deſtroyed, and all to attaine and ſatisfie the ambitious deſignes and wicked luſts of proud imperious men that ſet all on flame to warme themſelves, as if God had made Bees to make hony onely for the Drones, poore men onely to be as the wooll in the breach to receive Cannon and Muſquet bullets; and yet, when the world is; in love, and bowells of pittie, jogged & wakened out of this pleaſeing dreame, they are angry with their Monitor, and hee that is a friend to publique libertie, is counted an enemy to Ceſar, poore *Turks*, *Ruſſians*, and *Europian* ſlaves,

ſlaves, that delight rather in ſervitude then freedome, and like ſpannells fawne upon thoſe that moſt beat them, and are ſorry that they have but one life to looſe for the glory of their Soveraigne; well, after *Ieroboam* and *Rehoboam*, there was warre betweene *Aſa* king of *Iudah*, and *Baasha* king of *Iſrael* all their dayes, 1 *Kings* 15, 16. 32. and ſee what became of *Baasha*, 1 *Kings* 16. 1. Then the Word of the Lord came to *Iehu* the ſonne of *Hanani* againſt *Baasha* ſaying, for as much as I exalted thee out of the duſt and made thee prince over my people *Iſrael*, and thou haſt walked in the way of *Ieroboam*, and haſt made my people *Iſrael* to ſin to provoke me to anger with their ſins: behold I will take away the poſteritie of *Baasha*, and the poſteritie of his houſe, and will make thy houſe like the houſe of *Ieroboam* the ſon of *Nebat*, him that dyeth of *Baasha* in the City ſhall the dogs eat, and him that dyeth in the fields ſhall the fowles of the aire eat. Then *Elah* ſucceeds *Baasha*, he being druncke was killed by *Zimri*, who made himſelfe king, 1 *Kings* 16. 9. Where Monarchies have been elective or gotten by force or fraud, what hath been alwayes held the beſt way to ſecure the new Monarch in his throne but by dedeſtroying the family of his predeceſſor,

Zimri

Zimri destroyed all the house of *Baasha*, left him not one that pissed against the wall, neither of his kinsfolks, nor of his friends, 1 *Kings* 16. 11. As the Popes alwayes glory to rescinde and repeall the Acts of their predecessors (what bloody butchers have Kings & Popes ever been, if any man stand in their way, let his name be blotted out) then *Omri* was chosen King, and besieged *Zimri* in *Tirzah*, *Zimri* becomes desperate, sets the house on fire and burnes himselfe, *ver.* 17. 18. and *ver.* 25. this *Omri* wrought evill in the sight of the Lord, and did worse then all that were before him; *Ahab* his sonne succeeded him, and *ver.* 30. Then *Ahab* the son of *Omri* did evill in the sight of the Lord above all that were before him so that 1 *Kings* 21. 25. there was none like unto *Ahab* which sold himselfe to worke wickednesse in the sight of the Lord whom *Iezebel* his wife stirred up; and therefore whereas the practise of the primitive Christians is objected, that they prayed for the healths and prosperitie of the heathen Roman Tirants that persecuted them; here you may see the reason thereof, they knew that if one Tirant died, a more cruell one would succeed; as the poore woman having had three cruell Landlords successively; have-

Gloria Papæ successoris est rescindere Acta predecessoris deleatur nomen Calvini.

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ing wisht the death of the two former, prayed earnestly for the long life of the third, and being demanded a reason thereof answered, that the last is alwayes the worst, and if this should dye, certainly the next would be the divell, for a more cruell Tiger there could not be in a human shape then the third was; but concerning the Primitive Christians that were as the Lords garden hedged in, with his protection, it pleased God sometimes to take away the hedge, and to let the wild beasts in; they saw that through many tribulations and persecutions in the world they must enter into the Kingdome of heaven, and finding that Antichrist was to be their greatest, and the most cruell, enemy to the Church of God; and that he could not get into the throne during the raigne of the Roman Emperors who hindred him, as it is 2 *Thes.* 2. 7. 8. therefore they prayed for the prosperity of the Dragon, for the fourth Monarchy, *Dan.* 7. 7. is generally interpreted to be the Roman Empire, which is described to be very terrible and dreadfull, and exceeding strong, it had three iron teeth, it devoured and brake in peeces, and stamped the residue with the feet of it, and if this heathen Empire was taken away, the poore Christians knew that the

same

ſame power muſt be given to the beaſt Anti-Chriſt, *Revel.* 13. And therefore it were better for them to have it continue; but it is moſt admirable to obſerve, that the great Monarchies of the world, *viz. Babylonians, Perſians, Grecans,* and *Romans*, ſhould be ſet out, and deſcribed by foure beaſts; it ſhewes unto us, that thoſe that are moſt highly eſteemed by the men of the world are but as beaſts in the ſight of God, that the great King of kings (who rules in Equity and Righteouſnes over all the world) looks upon the great Nimrods and Monarchs of the world with a moſt contemptible eye, counts them no better then the moſt ravenous creatures, that are ſuffered a little to rage for the puniſhment of wicked men; when the Lord ſayes, that the beaſt ſhall devoure his people: It is the King of *Aſiria*, and his wicked *Cavaliers*, and therefore God threatens to deale with him as with a beaſt; I am againſt thee, O Gog, the chief Prince of *Meshech* and *Tubal*, *Ezek.* 38. 2. 4. I will put a hooke in thy jawes, and ſo the Lord threatned to put a hooke in the noſtrills of *Senacherib* the King of *Aſiria*, and a bridle in his lips, *Eſa.* 37. 29. becauſe of his rage and his tumult it was fit to uſe him as a beaſt, and marke how contemptibly God ſpeaks of the great King of *Babylon* and his

numerous

numerous Army, *Ioel* 2. 20. his ſtincke and ill ſavor ſhall come up: the Spirit of God gives no other Epithet then a ſtincking King, an unſavorie prince; and *David* ſpeaking of *Saul* and his Courtiers, *Pſal.* 59. 6. 7. 8. as if he had predicted the deportments and behaviours of the malignants about ſuch time as the late King was Iuſticed; their nocturnall whiſperings in Tavernes and Conventicles againſt the State and ſuch as are Godly in the Land, they returne at evening, they make a noiſe like a dog and goe round about the City; behold they belſh out with their mouths, ſwords are in their lips, for who ſay they doth heare (but thou, O Lord, ſhalt laugh at them, thou ſhalt have all the heathens in deriſion, *ver.* 14. at evening let them returne, and let them make a noiſe like a dog and goe round about the City, and therefore Gods people may rejoyce in the Lord, as in *ver.* 16. 17. But we will ſing of thy power, yea wee will ſing of thy mercy in the morning, for thou haſt been our defence and refuge in the day of trouble unto thee our ſtrength will wee ſing for God is our defence and the God of our mercie: Indeed he was the ſong of the drunkards, *Pſal.* 69. 12. but now to be compared to a beaſt is worſe then to be ſo by nature, for it is no

diſhonor to a hog to be called ſo; for it is but to be as God made it, but for a man to make himſelfe a beaſt is the corruption of the creature, the worſt deformitie that can be in the world, and where is there any Monarch in the world, that aſſumes a power of accompting onely to God, but hath in him the ſenſuallitie of a ſwine, the filth and uncleanenes of a Leopard, the crueltie and inexorablenes of a Tiger, Beare, or Lion; the ſubtiltie and craft of a Fox, the skittiſhnes and ſtubbornes of a Mule or an Aſſe; and in what things they have common together with beaſts, they are worſe then beaſts, for beaſts will not be druncke with their drinke as the drunkard corrupts himſelfe in his drinke *Iude* 10. they ſpeake evill of that they know not and what they naturally know as brute beaſts, in thoſe things they corrupt themſelves; it it would be ſuch a judgement that a man would be willing to endure any miſery in the world rather then to have his body turned into the faſhion of a beaſt; and if our Anceſtors have been ſo diligent to deſtroy Woolves and ſuch noxious creatures, that whoſoever ſhould bring in the head of a Woolfe was to have a reward for it; what a madnes or lethargie is it in men that would be counted rationall, not onely to ſuffer Tirants and

E peſſimo Cane ne catulus quidem relinquendus.

and myſticall Woolves to domineere with a rod of iron when God gives them an opportunitie of extirpation, root and branche; but to contend againſt their brethren to ſet up a Tirant; to rage like the waters, becauſe they cannot bring in an overflowing Tide and ſtreame to breake downe the banks of honeſtie and equitie; what was it that made *David* with? *Pſal.* 55. 6. compared with *Ier.* 9. 1. to 6. and *Pſal.* 59. Oh that I had the wings of a Dove that I might fly into the wildernes, and there abide; are not wild beaſts in their proper element in a wildernes as fiſhes in the Sea? true, but the goverment of *Saul* and his prerogative creatures was more cruell then the fierce Lion, that will either pitie the crouching paſſenger; or not prey upon him till hunger require it, and then put him out of his paine in an inſtant, but Tirants (and ſuch are all that will not be accomptable to the people) keep men in priſon many yeares to ſatisfy their inſatiable cruelties; and torture poore creatures by lingring deaths, denying them the favour of expedition in that kinde, therefore *David* ſayes, *Pſal.* 22. 20. Deliver my ſoule from the ſword, my darling from the power of the dog, the ſpirit of God in *David* calls *Saul* a dog; better ſayes *David*, to fall in-

to the hands of a Tiger, and wilde beasts then live under a Tirannicall goverment: there is a famous story of some *Spaniards*, that being besieged by a Tirant and in danger to be taken, the young men first tooke all the old people in the City and let them blood to death, and cut off their heads killing them with the faireſt and easieſt deaths that could be, next they tooke all the treasure and riches in the City and set it on fire, and then they tooke poyson and poysoned themselves; and the survivor opened the gates and killed himselfe, so as the enemy had nothing but rubbish and ashes, of two evills chooſing the least; old and yong, and all the City to be destroyed together, rather then to fall into the hands of a Tirant; where no Iustice can be had the Lord cõtinue and increase the same gallantry and nobleneſſe of spirit, in the English nation rather to endure any misery in the world, then ever to admit any more of a Tirannicall Goverment, for that is to make our selves lower then beasts (which are not devoured by those of the same kinde) to make one man more then a man; with Titles of Sacred Majeſtie, and Gracious Highnes, Incompitible with a state of humanity.

Now I beseech you, have patience a little

little longer to obſerve what ſtrange creatures the Kings of *Iſrael* were, and then let every honeſt hearted man but aske himſelfe ſome ſuch queſtions as theſe, whether it is not likely that God would give his owne people as good Kings as to any other Nation?

Secondly, if God was ſo exceedingly wroth with his owne children for deſireing a King, whether will he not be more angry with us if wee ſhould not take warning by Gods people? Note therefore that when King *Ahab* was dead *Iehoram* raigned in *Iſrael*, 2 *Kings* 3. 1. 6. and becauſe there was a famine in the Land, the firſt newes, is that *Elisha* the Prophet muſt be ſlaine, 2 *Kings* 6. 31. 32. then he ſaid, God do ſo, and moreover alſo to me, if the head of *Elisha* the ſon of *Shaphat* ſhall ſtand on him this day; but *Elisha* ſat in his houſe and the Elders ſat with him, and the King ſent a man from before him; but ere the meſſenger came to him he ſaid to the Elders, ſee yee how the ſon of a murderer hath ſent to take away my head, take heed all yee fighters, for the ſon of a murderer in the 8. *Chap. ver.* 15. *Hazael* kills King *Benhadad* and *Elisha* told him what a Tirant he would be againſt *Iſrael*, and wept for griefe to thinke how *Hazael* when he came to be King ſhould oppreſſe

and

and Tirannize over them then *ver.* 12. sayes *Hazael*, why weepeth my Lord? & he answered, because I know the evill that thou wilt doe unto the children of *Israel*, their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword and wilt dash their children and rip up their women with child, *ver.* 13,14,15. And *Hazael* said, but what is thy servant a dog, that he should do this great thing? and *Elisha* answered, the Lord hath shewed mee that thou shalt be King over *Syria*, so hee departed from *Elisha* and came to his master who said to him, what said *Elisha* to thee? and he answered, hee told mee that thou shouldest surely recover; and it came to passe on the morrow that he tooke a thicke cloath and dipt it in water and spead it on his face, so that hee died, and *Hazael* raigned in his steed. As if a King should take the Sacrament upon it, that hee intends no more hurt to the Parliament then to his owne children and the very same day grant comissions to slay and murder the most faithfull patriots, but see what credit there is to be given to such mens vowes and protestations, 2 *Kings* 10.32. *Hazael* smote them in all the coasts of *Israel*; *Iehu* was next made King by the Souldiours, and 2 *King.* 9. 24. *Iehu* drew a bow with his

full ſtrēngth and ſmote *Iehoram* betweenē his Armes and the Arrow went out at his heart and he ſunck down in his Chariot; then *Iehu* followes after *Ahaziah* King of *Iudah* and ſmites him and he died at *Megiddo* 2 *Kings* 9. 27. and *Iehoahaz* ſucceeds *Iehu* in the kingdome of *Iſrael*, 2 *Kings* 10. then *Chap.* 11. *Athaliah* the mother of *Ahaziah* aroſe and deſtroyed all the ſeed Royall onely *Ioash*, who with his nurſe was hid and peſerved from the maſſacre, and was afterwards annointed King, and the people clapt their hands, and ſaid, God ſave the King, 2 *Kings* 11. 12. and blew their Trumpets; then *Athaliah* rent her cloathes *ver.* 14. and cryed, Treaſon, Treaſon, ſhe might with more reaſon have cryed out; away with kingly goverment that occaſions ſo many murders, treacherie & villanous conſpiracies who to get into the throne, and to ſecure their ſtations and maintaine their pompe and grandor muſt deſtroy poore Innocents and all that ſtand in their way of abſolute Dominion.

In *Chap.* 12. 2. *Ieboash* did that which was right in the ſight of the Lord, yet *ver.* 20. his ſervants aroſe and made a conſpiracie and ſlew *Ioash* in the houſe of *Millo* which goeth down to *Silla*; if God ſometimes gives a good *Joſiah*, an *Edward* the

ſixt, or a good *Queene Elizabeth*, the office is not ſanctified by the perſon; when princes profeſſe love to the people; It is but ſowing the ſeeds of future troubles and miſeries for when Kings are good, the people are never jealous, of their liberties; and faire language, and a few good Acts and actions, bring the people into a fooles paradiſe, the prerogative then taking ten times firmer & deeper root in ſuch *Halcyon* dayes; and certainly the Tares, Wormewood, Gall, Colloquintida, and bitter fruits which *England* hath lately talted of and reaped in ſuch aboundance; were ſowne, ſet, and planted, in thoſe calmer times; and the precious blood that hath been ſhed, is no doubt the ſeeds time of freedome and glory to the Nation, the ground worke of thoſe precious & durable priviledges, that *English-men* ſhall hereafter enjoy, but ſee *Chapter* 13. *Iehoahaz* ſon of *Iehu* was King in *Iſrael*, *ver.* 2. and he did that which was evill in the ſight of the Lord and followed the ſins of *Ieroboam* the ſon of *Nebat* which made *Iſrael* to ſin, he departed not there from, and the anger of the Lord was kindled againſt *Iſrael*, and *ver.* 3. he delivered them into the hand of *Hazael* King of *Syria*, and into the hand of *Benhadad* the ſon of *Hazael* all their dayes; it would make the

very bowels, liver, and intralls of a Christian, to yearne and ſtir within him, to conſider how poore creatures from time to time have been puniſht for the wickedneſſe of their kings, ſayes *David*, 2 *Sam.* 24. 17. Indeed I have done wickedly, but theſe ſheep what have they done? Let thine hand be againſt me and my Fathers houſe, againſt a kingly goverment. Next comes *Amaziah* upon the ſtage of Monarchy, 2 *Kings* 14. and his comendation is for doeing Iuſtice upon thoſe that killed his father; and ſparing the children of the murderers according to the Law of *Moſes* that the Fathers ſhall not be put to death for the Children, nor the Children for the Fathers, but every man ſhall be put to death for his owne ſin, *ver.* 6. but vaine man that he was to thinke to proſper, knowing how greatly God was diſpleaſed with his office, *ver.* 19. the people made a conſpiracie againſt him in *Ieruſalem* and he fled to *Lachish* and they ſlew him there, and they brought him on horſes and buried him at *Ieruſalem* as *Rich.* the third ſlaine at the battaile at *Boſworth-field* by *Henry* the ſeventh, was throwne over a horſe like a Calfe, and carried to *Leiſter* & there interred; then *ver.* 23. there was *Ieroboam* the ſecond King of *Iſrael* & he did that which was evill in the ſight

of

of the Lord and departed not from all the sins of *Ieroboam* the son of *Nebat* that made *Israel* to sin *ver.* 24. then in *chap.* 15. 3. 4. *Azariah* son of *Amaziah* raigned in *Iudah* & did that which was right in the sight of the Lord according to all that his Father *Amaziah* had done; save that the high places were not removed, the people sacrificed and burnt incense still on the high places, so the Lord smote him that he was a Leper to the day of his death and dwelt in a severall house apart by himselfe scarce a king of them that died like other men; for hee that will take upon him to be above other mens judgements, and only to account to Heaven, is not worthy the society of men, *ver.* 8. *Zachariah* the son of *Ieroboam* reigned in *Israel*, and *ver.* 9. 10. he did that which was evill in the sight of the Lord as his Father had done, hee departed not from the sin of *Ieroboam* the son of *Nebat* who made *Israel* to sinne; how made them to sin? is not example a morall violence? that where the King is wicked the people must needs be so; or is sin taken there for punishment, that the people are punisht for the Kings enormities; but *ver.* 10. *Shallum* the son of *Iabesh* conspired against him and smote him before the people, and slew him, and reigned in his steed, what? would the people

ſtand by, and ſee *Shallum* kill their King, and then preſently make him King, how violently and inſenſately are men ſet upon Monarchy, that though they feele all the Plagues of *Egypt* upon them for it, yet they will have a King, like the Heathens; but how fared it with King *Shallum ver.* 13. he reigned but a moneth in *Samaria*, for *Menahem* the ſon of *Gadi*, went up from *Tirzah*, and came to *Samariah* and ſmote *Shallum* there, and ſlew him, and reigned in his ſteed, but how does *Menahem* comport himſelfe in his Kingſhip *ver.* 16. then *Menahem* tooke *Tipſah* and all that were therein and the Coaſts thereof from *Tirzah* becauſe they opened not to him; and all the women therein that were with child he ript them up; then *ver.* 19. 20. *Pul* the King of *Aſſyria* came againſt him, and he exacted a thouſand Talents of ſilver of the rich men of *Iſrael* fifty ſhekells of ſilver, thence they tooke the Preſident for Ship-money; to tirannize and bring themſelves and the people into danger, and then take what they pleaſe from the people to procure forraigne forces to aſſiſt King *Menahem* to confirme the kingdome in his hand, but *ver.* 22. this bloody man ſlept with his fathers; and his ſon *Pekahiah* raigned in his ſteed, bleſſed God! that ſuch a cruell monſter ſhould dye a dry death;

but

but if Murderers and Tyrants were alwayes puniſht in this world, men would thinke that there were no other hell for them; and yet if they were not commonly puniſht here, many men would believe that there was no God; well *Pekahiah* reigned two yeares, and did miſchief enough to have deſtroyed *Iſrael*, becauſe no doubt they might have caſt off Monarchy, but would not doe juſtice upon their King, therefore the Lord ſtirred up particular men ſtill to doe it, *ver.* 25. *Pekah* the ſon of *Remaliah* a Captaine of *Pekahiah* conſpired againſt him and ſmote him and killed him in *Samaria* in the Palace of the kings houſe with 52. more, and reigned in his roome; a good riddance of the king and his Cavaliers; but the more unwiſe they (to give them no worſe Epithete being Gods people) to ſuffer *Pekah* to be their king, for he abounded in wickednes, and in his dayes *ver.* 29. ſeven Cities of *Iſrael* were carried captive to *Aſſyria*, but *ver.* 30. *Hoshea* the ſon of *Ekah* made a Conſpiracie againſt *Pekah*, and ſmote him and ſlew him & reigned in his ſteed; indeed *Iotham* king of *Iudah* did righteous things howbeit the high places were not removed by him *ver.* 35. hee is a good man againſt whom there is but one But, or Howbeit in his kingly goverment *chap.* 16. 2. ſucceeds

ceeds *Ahaz* who walked in the way of the kings of *Israel*, and *ver.* 3. made his son to walke through the fire according to the abominations of the Heathen whom the Lord cast out from before the Children of *Israel*, and he sacrificed and burnt Incense in the high places, and on the hills, & under every greene tree; this is the fruit of their crying give us a King, like the Heathen Nations? it is noted how the Lord drove out the Heathens from before his people to aggravate their folly, that when the Heathens were destroyed, yet they would have a Government like the Heathens; if the good kings had removed the high places and burnt the ground, then the wicked kings had not sacrificed thereon, but if the people had not been starke blind they would have seene their extreame folly in admitting that goverment, but why doe I speake so improperly, as to say good Kings, a good Monarch is a white Divell, cures one and kills twenty; doe men gather grapes of thornes, or figgs of thistles? he that is bound to no Law cannot be a good king, for the office is against Divine Institution, and therefore sinfull, unaccomptable Monarchs are no more to be suffered then Divells; if they doe any good it flowes not from the constitution of the office but as

they

they are private men that would do leſſe hurt if they had leſſe power; if one ſhould have a commiſſion to rob; and he ſhould ſuffer ſome poore men to paſſe untoucht, no thanks to his Commiſſion; but his Debonaritie; and naturall pitie; unaccountablenes is a moſt corrupt, pernicious, accurſed, and peſtilent principle, and fountaine from whence muſt needes flow ſtreames of much Oppreſſion, Injuſtice, and Crueltie, towards poore people; *chap.* 17. 3. *Salmanezer* King of *Aſſyria* falls out with *Hoshea* King of *Iſrael* about New-yeares-gifts: Kings have ſo many Courtiers to feed, that they muſt be like the Horſe-leach that cry, give, give, therefore the King of *Aſſyria* ſhut him up, and bound him in priſon, *ver.* 4. then was *Iſrael* carried away captive, for *ver.* 21. *Ieroboam* had made them ſinne a great ſinne, which *ver.* 8. and 15. is ſaid to be walkeing in the Statutes of the Heathen and of the Kings of *Iſrael* which they had made; where note, that, the King had the Legiſlative power, made what lawes he pleaſed, and the people imitated the Heathen round about them therein in giving the ſame power to their Kings; as the Heathens did, to carry life & death at his nod, and honoring a wicked man more then the King of Glory; *ver.* 23. untill

the

the Lord removed *Israel* out of his sight as he had said by all his servants the Prophets, so was *Israel* carried away out of their owne Land to *Assyria* unto this day: is it not admirable that the *Israelites* should be so extreame mad to set up a King like the Heathens to their owne destruction many sins might concurre to their captitie, but the Grand Capitall sin is noted to be their inordinate desire to have a King, the Lawes, Customes, Statutes, and Ordinances of the Heathens; now marke I beseech you poore mistaken deluded *Carolists*, if wise men, Gods peculiar people, worth all the world, for suffering such Tirants deserve for ever to be called not the men, but the Children of *Israel*, more foolish then babes, nay then the brute creatures, that will not impower one of themselves to destroy, or to be cruell to their owne kinde; It speakes loud to all such, as by Gods infinit mercie have cast off Tirants, to abrogate, repeale, oblitterate and change their Lawes, Statutes, Ordinances, and Customes, to suffer no filthy rags infected with the Plague to remaine, not to thinke to wash and purifie them, for the Blackamore will not change his skin; the first worke done at *Geneva* upon the change of their Religion from Papists to Protestants was (*Reformatio Legum*) to exa-

min their Lawes, and such as were contrary to the Law of God they burnt them; for Iustice is more necessary in a Commonwealth then reformed Religion, no State can continue without the first, but many flourish in Temporalls, without the latter, salt is more usefull then suggar, and Pearles, though not so excellent in its nature. The next King *chap.* 18. was *Hezekiah ver.* 5. who trusted in the Lord God of *Israel*, so that after him was none like him among all the Kings of *Iudah*, nor any that were before him, he falling sicke, by prayer had his life lengthened, a Heathen King sent to congratulate his recovery, and *Hezekiah* did not magnifie the Lords mercie to him, and speake in the language of an *Israelite* to the Ambassadour, but shewed him his treasures and rejoyced more in them then in the God of his mercies (a fault that Gods people are too subject unto, when their friends visit them they doe not entertaine the time by magnifying Gods mercy, and multiplyed preservations towards them, but shew one another their fine roomes, cloathes, and such vanities) for which very thing the Prophet *Esay* denounces unto *Hezekiah* the *Babilonian* captivitie, *chap.* 20. and see how the poore Iewes were punisht for that very sin of *Hezekiah chap.* 24. *ver.* 10.

Igni traduntur lege Papistarum.

to

to the 16. At that time the ſervants of *Nebucadnezar* King of *Babylon* came up againſt *Ieruſalem*, and the City was beſieged, and *Nebucadnezar* King of *Babylon* came againſt the City, and his ſervants did beſiege it, and *Iehoiachin* the King of *Iudah* went to the King of *Babylon*, he, and his mother, and his ſervants, and his princes, and his officers; and the King of *Babylon* tooke him in the eight yeare of his raigne; and hee carried out thence all the Treaſures of the houſe of the Lord, and the Treaſures of the Kings houſe, and cut in pieces all the veſſells of gold which *Solomon* King of *Iſrael* had made in the Temple of the Lord, as the Lord had ſaid; and he carried away all *Ieruſalem*, and all the Prince, and all the mighty men of vallour, ten thouſand captives, and all the Crafts-men and ſmiths, none remained ſave the pooreſt ſort of the people of the Land, and he carried away *Iehoiachin* to *Babylon*, and the kings mother and the kings wifes, and his officers, and the mighty of the Land, thoſe carryed he into captivity from *Ieruſalem* to *Babylon*: and all the men of might even ſeven thouſand, and Crafts-men and Smiths one thouſand, all that were ſtrong and apt for war; even them the king of *Babylon* brought captive to *Babylon*; bleſſed God that ever any people of underſtanding

ſhould contend for Monarchy! when the Spirit of God ſpeaks ſo plainely, that whether the kings be good men or bad, I will puniſh the people ſayes the Lord, ſo long as they have any kings; it is not a goverment of my ordination, kings are the peoples Idols, creatures of their own making; if they will have them, let them be ſure that if the beſt of their kings doe but out of a little vaine-glory ſhew his treaſures to a Heathen king Ile puniſh them for that tranſgreſſion; The next ſucceſſor was *Manaſſeh*, and hee followed the abomination of the Heathens, *chap.* 21. 9. he ſeduced the people to doe more evill then did the Nations above all that the *Amorites* did, and made *Iudah* to ſinne with his Idolls: Is not man a free Agent, if he ſuffer no outward violence hee hath none within him: but a kings example is unreſiſtible violence. Mercifull God, ſhall thy owne children, that one of them before they had a king was worth 10000. *Amorites*, be made worſe then the moſt abominable Heathens onely by having a king, *ver.* 12, 13, 14. therefore thus ſaith the Lord God of *Iſrael*, behold, I am bringing evill upon *Ieruſalem*, and *Iudah*, that whoſoever heareth of it both his eares ſhall tingle, and I will ſtretch over *Ieruſalem* the line of *Samaria*, and the plummet

met of the houſe of *Ahab*, and I will wipe *Ieruſalem* as a man wipeth a diſh, wiping it, and turning it upſide downe, and I will forſake the remnant of my inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey & ſpoile to all their enemies; this *Manaſſeh* ſhed innocent blood till he filled the ſtreets with it, 2 *Reg. chap* 22. after *Manaſſeh* reigned *Ammon*, who was the fathers own ſon in wickednes, and his ſervants conſpired againſt him, and ſlew the king in his own houſe, and the people ſlew them and made *Ioſiah* king, the hopefull prince, who turned not aſide to the right hand or to the left but walkt in all the wayes of *David* his father, *ver.* 2. but if the Lord will not turne from the fierceneſſe of his great wrath againſt *Iudah*, becauſe of the provocation of *Manaſſeh*, as it is 2 *Kings* 23. 26. will not the Lord be intreated to ſave the people for good *Ioſiahs* ſake? no; all that the Lord will doe for the beſt king is to take him away from the evill to come, *chap.* 22. 19. 20. then *chap.* 25. *Ieruſalem* the glory of the Lord is beſieged by *Nebucadnezar* king of *Babylon* who built forts againſt it round about; the famine prevailed, and there was no bread for the people of the Land, the men of warre therein forced to fly, the City

taken

taken and defaced, *ver.* 9. the houſe of the Lord burnt; and all the houſes of *Ieruſalem*, every great mans houſe burnt; the kings eyes put out and his ſons ſlaine. 7. and bound him with chaines, as it is more at large expreſſed, *Ier.* 39. 7. and it is very obſerveable (to teach Gods people how to behave themſelves when the people are ſo mad in contending for Monarchy, to bring Gods Iudgments upon them) that *Ieremiah* who in al probability would have been one of the firſt that had ſuffered for his faithfulnes, in reproving ſin ſo impartially as he did, was onely preſerved *Ier.* 39. 11. 12. Now *Nebucadnezar* king of *Babylon* gave charge concerning *Ieremiah* to *Nebuzaradan* the Captain of the guard, ſaying, take him, and looke to him, and doe him no harme, but doe unto him even as he ſhall ſay unto thee, this ſame *Ieremiah* that had mourned in ſecret for the Court vanities, or rather enormities, the inſanitie and egregious folly of the people to caſt off a Rationall, juſt Goverment by worthy Patriots that charge their owne eſtates as well as others, and to eſtabliſh kings according to the manner of the Heathen, for whoſe ſins ſo many of the people loſt their lives, God puniſhes the people for their ſins, not onely where the kings are wicked and monſters of men,

men, but where they are good men and live good lives (which yet is very rare) yet the people muſt ſmart for ſuffering the kingly office to continue; but if that be not a ſufficient argument take another: If the moſt deſperate Malignant in *England* or *Scotland* was but in *Ireland*, to heare of the horrid Maſſacres that have been committed upon the poore *Engliſh*, 154000. barbarouſly murdered in one Province, and to ſee the miſerable effects and ſad deſolations of ſo bloody a Rebellion whereof the maintenance of the late Kings pretended prerogative was undoubtedly the firſt inducing cauſe he was as ſure the Author of it as ever the Divell was the Author or firſt tempter to ſin, for without his countenance they durſt never have attempted it; without queſtion, he would be for the Parliament, if it were but from the common ſence of humanity, for feare either of being tormented with the Ghoſts and diſmall apparitions of thoſe poore Innocents, or out of a ſad conſideration to bethinke himſelfe what an aſtoniſhment it will be unto him at that great day to heare the cry of all the Innocent blood that hath been ſhed in the three Nations crying to the Iuſt God for vengeance, vengeance againſt all thoſe that have in any ſort made themſelves guilty or acceſſary

to the death of their bodies, but to the death of many of their ſoules as it is to be feared; for as the tree falls ſo it lyes, many a poore Creature innocently murdered for ought wee know to the contrary might have lived to repent, but the ſentence is paſt, and he can but curſe all thoſe malignants that had a hand in his death, as every one undoubtedly had that hath either warred or pleaded for the late King or his poſterity. The ſum of theſe and many other Scripturs and reaſons that might be alledged to the ſame purpoſe is to let you ſee, that not only wicked Kings have brought miſery and the wrath of God upon his people, but the beſt men that ever ſwayed the Scepter of *Iudah* or *Iſrael* have been authors and occaſioners of ruine and deſtruction to the poore people; *David* by numbring the people, *Solomon* by tolleration of Idolatry; *Iehoſaphat* by taking part with *Ahab*; *Aſa* for his confidence in the arme of fleſh, and his ſeverity to the Prophet; and *Ioſiah* for his raſh and unadviſed war with *Pharo*, *Neco*, did all of them, though godly men, bring wrath upon Gods people which (I beſeech you obſerve) the Iudges of old never did, though *Elies* offence might be greater then theirs; yet the people ſmarted not for that, as for their Kings tranſgreſſions, and

though the Lord was pleased to choose the seed of *David* and not of *Saul*, that did not justifie *Israel*; but it was becaule God appointed Christ Iesus to come of *Davids* race, from *Iudah*; therefore there was a stabilitie of *Davids* throne, and his posterity to terminate in Christ, and therefore as that Scripture of *Genes.* 49. 10. The Scepter shall not depart from *Iudah*, nor a Law-giver from between his feet untill *Shiloh* come, and unto him shall the gathering of the people be; might be sufficient to convince the Iewes of their unbeliefe, and that the Messias is come, because the scepter is so long since departed from *Iudah*; they have had no King of their Nation but have been many yeares as a scattered people (though happily their dispersion hath been their preservation, for had they not found favour amongst many Princes, and to live quietly under them, they might in all probability have been destroyed, and in a worse condition then they are) if there were not some malice and imbitterednes of spirit amongst them against Christians it being so pregnant a Scripture, that a more cleere and expresse Text cannot be imagined; so we may safely conclude from the forementioned Scriptures; that if there were not much malignitie in the hearts of people they

they muſt needs be convinced that Monarchy was never any ordinance of God but an invention of wicked men acted by the ſpirit of Satan, being content to Idolize one Tirant, that themſelves might tirannize over many: and whereas it is called a Human Ordinance, 1 *Pet.* 2. 13. Submit your ſelves to every ordinance of man for the Lords ſake whether it be to the King as ſupreme; that is either to be intended of a King that is guided and directed by his Parliaments or Counſells who in caſes of Competition muſt yeeld to them with ſuch power as a Duke of *Venice* or *Geneva* may have, or elſe it is an agreement and conſtitution of Irrationall people, a nation delighting rather in ſervitude, then freedome; and thoſe ancient Scholaſticks & Phyloſophers which made ſuch learned arguments of the beſt kinde of Goverment, whether Monarchy, Ariſtocracy or Democracy, were to be preferred, many holding that Monarchy ought to have the preeminence, ſpecially where Kings were good men; Certainely they did not intend it of abſolute unaccountable Monarchs, for *Ariſtoteles* King, was no more then a Duke of *Venice*, greater then any one, but leſſe then all; the Prince of *Orenge* had two votes in Counſell, which yet was more

then right reaſon allowes; for that ſaying of his, that Nature makes Kings, is meant that nature makes men valiant, wiſe, and amiable, qualified for Kingly power; or elſe being ſuch that ſtudied Books more then men did not underſtand the end of government, and being little acquainted with thoſe many provocations that the beſt of Monarchs have, to degenerate into Tiranny, and the ſtrong temptations that they have to ſatisfie their ſinfull appetites, and how the Concupiſible and Iraſible faculties of the ſoule are predominant, as occaſions are preſented; they being good, merciſull, juſt, and patient, men themſelves, judged others accordingly; and ſo are moſt Heteradox and Erronious in that opinion, concerning Monarchy, but they never conſulted with the ſacred Oracles of God; which wee that profeſſe our ſelves Chriſtians muſt either yeeld unto, or els make Scripture uſeles, and leave every thing to the greateſt incertainty & confuſion that is in the world, and ſo being in the darke may run our heads one againſt another, like two blind men, that joſling complaine of one another, can you not ſee? and why doe you thruſt me? but never complaining of their owne blindnes; in a far thicker Egyptian darknes are all people in the world, in

matter

matter of Goverment and Policy that reject the Councell of God, and yet never complaine of want of wiſedome, but thinke themſelves the wiſeſt people in the world, in contending ſo eagerly, ſtrenuouſly and impetuouſly, for the maintenance of old heatheniſh Goverments and ſuperſtitious cuſtomes, *Ierem.* 8. 9. The Wiſemen are aſhamed, they are diſmayed and taken, they have rejected the Word of the Lord, and what wiſedom is in them? and becauſe many whom I honor in the Lord; as godly and precious Chriſtians may happily be entangled and captivated with the Majeſty of Monarchy, as being borne under it, and are in love with their own iſſue, though never ſo deformed; Deare hearts let us conſider, that truth is more ancient then error, and that all are but novelties to the Word of God; you are in love with fowle miſtris Monarchy, not becauſe ſhe is not faire, but for that you are in the darke, and then we tell the Papiſts, that in the darke Pope *Ioane* with them is as good as her Lady; what ever may by carnall politicians be invented for the maintenance of Monarchy, let us give more credit to the Word of God then the wiſedome of men which is fooliſhnes, when it approaches before the God of Wiſedom, God ſayes, he

will not have his people come under a Kingly Goverment, and that hee will plague them for their Kings offences; if they suffer it, there needs no other reason against Monarchy but a Divine Prohibition; why was the Manna sweet at one time and at another corrupt? but because it was Gods Ordinance for the better sanctifying of the Sabboth. Why would the Lord have the walls of *Ierico* beaten downe with the sound of a Ramshorne onely, but that the more of his own power might appeare? why was there no more ceremonies used in the cleansing of *Namaan* but wash and be cleane; are not other waters as good? Is not Monarchy more pompeous and like the Heathens? now God hath protested against Monarchy in all these places of Scripture, and therefore to contend for it, is flat rebellion against the Majestie of Heaven, to make our selves wiser then God: for this is certaine, that what the Lord did enjoine or forbid unto his people of old, in matters of Iudicialls, there is an equity in it, for Gods people to observe for ever; Gods positive Lawes can no more be altered or changed then his essence; hee is delighted with the wayes of Truth and Iustice. It is very true, that carnall *Israel* expected a restoration of Monarchy, and

therefore

therefore perceiving that Ieſus Chriſt did not exalt himſelfe as a Monarch, they did not believe in him, his kingdome being not of this world (though he will have a kingdome in the world) they did not conclude him to be the promiſed Meſſias we thought hee ſhould have reſtored the kingdome of *Iſrael*; many godly learned men, are of opinion, that the Lambs bride will not be glorious till the calling of the Iewes; Ieſus Chriſt hath already a Spouſe and viſible Churches of Saints in the world; but come and behold the Lambes bride is conceived to be after the Iewes converſion; at which time it is likewiſe conjectured that the Iewes ſhall have a great command in the world, but no man to be a king over them; only King Ieſus to be Lord and Soveraigne; Conſider well *Hoſ.* 1. 11. Then ſhall the children of *Iudah* & the children of *Iſrael* be gathered together; and appoint themſelves one head and they ſhall come up out of the Land, for great ſhall be the day of *Iezreel*. That head is meant Ieſus Chriſt, the head of his Church, 1 *Eph.* 22. and *Hoſea.* 13. 9. 10. 11. Oh *Iſrael*, thou haſt deſtroyed thy ſelfe, but in me is thine help. I will be thy King, where is any other that may ſave thee in all the Cities, and thy Iudges of whom thou ſaidſt, give me a king and

Princes.

Princes. I gave thee a king in mine anger and tooke him away in my wrath: no king but Ieſus, And *Eſay*, the 1. holds it out fully what Goverment they ſhall have when they have repented, Not Monarchy; but by good Iudges and Councellors, *ver.* 12. how is the faithfull City become an harlot? it was full of judgement; righteoulnes lodged in it, but now murderers; ſo long as they had their good *Samuels*, Iuſtice was like a mighty ſtreame, but when they would have a king like the Heathens then men were made offenders for a word, & if any man ſtand in the way of the kings domination the kings Iudges for money would condemne him, as in the caſe of *Naboth* for his vineyard, *ver.* 23 thy Princes are Rebellious, and companions of theeves; therefore *ver.* 25. when the Iewes ſhall be converted, ſayes the Lord, I will take away the tin (of Monarchy) and I will reſtore thy Iudges as at the firſt, and thy Councellors as at the beginning; afterwards thou ſhalt be called the City of righteouſnes, the faithfull Citie, there are hopes now that *England*, *Ireland* and *Scotland* may be faithfull Cities, the droſſe and Tin of Monarchy being happily purged away, the Lord tells them againe of their ſin, in chooſing kingly Goverment in the dayes of *Hezekiah*.

Hoſ. 8,

Hoſ. 8. 3. *Iſrael* hath caſt off the thing that is good: the enemy ſhall purſue him, *ver.* 4. they have ſet up Kings but not by me, they have made Princes: and I knew it not; did any Royaliſt ever thinke, that God makes the ſin of Monarchy equall to Idolatry; as there he does? but let any Royaliſt (if he can) ſhew me one word of approveing, or commending, kingly office, or Regall Goverment in Scripture. And when God redeemed them from the *Babyloniſh* captivity, and gave them *Ezra* who was a ready Scribe in the Law of *Moſes*. *Ezra* 7. 6. he ſpeaks not one word of the commendations of kingly goverment: nor yet *Nehemiah* who was the Kings cup-bearer, 1 *Nehe.* 11. a moſt active and zealous inſtrument for Gods ſervice ſpeaks not a word of kingly power to be of God, but *chap.* 6. 6. 7. *Sanballat* and *Tobiah* enemies to reformation; ſent a letter to *Nehemiah* that it was reputed that he intended to make himſelfe king, and appointed Prophets to preach him up King at *Ieruſalem*, but *Nehemiah* ſent word that there was no ſuch thing, but it was feigned by craft and pollicie to hinder the worke of God, and *ver.* 13. ſayes *Nehemiah*, they would have made me afraid and to have ſinned that they might have matter for an evill report that they might

reproach

reproach me; and was not this the very language of the Malignants; that the Parliament intended to make themselves kings, and many other false accusations raised against them to discourage & weaken their hands from the worke, but blessed be God, that hath maintained a spirit of Christian fortitude in our good *Nehemiahs*, *ver.* 11. shall such men as wee, doe good works by the halfes? God forbid, the Lord thinke upon his servants, both in Parliament and Army for good, according to all that they have done and suffered: And so *Haggai* 2. 22. propheſies of overthrowing the throne of kingdomes, and the ſtrength of the kingdomes of the heathens, and the chariots, and thoſe that ride in them, but not a tittle in any of the Prophets; whereby the lawfulnes of Monarchy may be gathered or maintained, if the goverment were lawfull, why ſhould the Lord deſtroy it? and if it muſt be deſtroyed from amongſt the heathen people (that are ignorant of God, and rationall rather in habit then in act:) certainely God is exceeding angry with his owne people for ſuffering Monarchs to Lord it over them, when they have a power in their hands to ſubdue them.

Object. But was not Ieſus Chriſt borne in the dayes of *Auguſtus Cæſar* who had ſo

greas

great a power, that all the world was taxed in his dayes, *Luk* 2. 1. and did not *Ioseph* and *Mary* of their own accord goe up from *Galilee* into *Iudea* to be taxed? and is not ſubjection commanded to the Roman Emperors (that were ſome of thē monſters of men? and that even for conſcience ſake *Rom.* 13. 5. nay did not Ieſus Ieſus Chriſt himſelfe worke a miracle to pay tribute for himſelfe and *Peter*, for *Cæſars* ſervice?

Anſ. Firſt, concerning that of *Rom.* 13. I marvaile, that any man that hath but a dram of ingenuitie will object it, for it is as cleere as criſtall, that the Magiſtrates there which are not to be reſiſted, are ſuch as command juſt things and forbid the contrary, that are not a terror to good works, but to the evill; for the Law is not made for the righteous man, 1 *Tim.* 1. 9. Hee that puniſhes a man for doeing good is no more to be obeyed by any command from God then Satan is; If God ſhould ſuffer any people to be ſpiritually poſſeſt or obſeſt by the Divell, the Scripture ſayes, that in ſuch caſes onely ſpirituall reaſons are to be uſed, this kinde of burning, drowning, and perſecution goeth not out, but by prayer and faſting, *Matth.* 17. 15. 21. but when rulers are poſſeſt with a ſpirit of crueltie, hunting and thirſting after the blood, liberties,

and

and eſtates of honeſt people; they are not to crouch under ſuch burthens with an aſinine patience, but to quit themſelves like men, and purchaſe their freedome at any rate, for no remedy can be ſo bad as ſuch a diſeaſe; If it ſhould be intended of Religion, then *Nero* might have compelld Chriſtians to worſhip the Sun, and the Apoſtles had find in *Acts* 5. and if it ſhould be conſtrued of a ſubmiſſion in Civill matters, that is to arme ſin by a Commiſſion againſt the law but the queſtion is whether Monarchicall Goverment have any footing or Divine approbation in Scripture; for God is not obliged to hinder ſin and oppreſſion, but he approves it not; there is a plaine and direct prohibition againſt it; my people ſhall not have a King, ſayes the Lord, but we will have a King, ſay they; tis your great ſin and wickednes to aske a King, ſayes the Lord, but let us have one at our owne perills, ſay they; as the poore Iewes ſaid in another cauſe, his blood be upon us and our children; let us have a King, though wee ſmart never ſo much, and pay never ſo deere for it, the people are made ſenſible of their ſin in asking a King, and crave pardon for their rejecting God, and a rationall Goverment; againſt which expreſſe inhibition and charter, in that 1 *Sam.* 8. Some interences are made of

Habetis confitentes reos.

the

the lawfulnes of Monarchy in generall, which yet if it were lawfull (as it can never be evinced being againſt reaſon) amongſt the Heathens, yet it is no argument that it is lawfull amongſt Gods people, becauſe of that Divine injunction that they ſhall not imitate the goverment, nor manners of unbelievers; but that which *Paul* by inſpiration wrote to the Saints at *Rome*, was to ſatisfie them in any doubt that might ariſe by their living under Imperiall Goverment; to tell them that untill God did finde out a way to free them from hard Taske-maſters, they muſt ſubmit for conſcience ſake, if *Nero* would ſend to them for halfe their goods, it was better for them to part quietly with them, then to reſiſt, and ſo to looſe their lives; for what could two or three hundred Chriſtians doe to oppoſe the Emperours power; however, he was none of their Lord; they ſet him not up, but they came in by blood and conſpiracies, or els the *Romans* elected them; the Chriſtians were meerely paſſive in the Goverment, and in conſcience ought to pay tribute to them, not as if the Goverment was approved by God, but becauſe it was Gods will that Chriſtians ſhould with as much peace and quietnes as the world would affoard thē, paſſe the time of their ſojorning here in

Feare, wherein the Saints lookt at the performance of the promiſes of God, and the will and minde of their heavenly Father, which they found in Scripture to be, that as the people of God had ſuffered under the Egyptian power thoſe *Pharoes* and hard taske-maſters, and ſo under the Babyloniſh power in the captivitie, and had ſuffered and were trampled upon by the *Aſſyrian*, *Perſian*, and *Grecian* Monarchs; ſo likewiſe they were to ſuffer and to be oppreſſed by the *Roman* power, as we read *Dan.* 7. where by the viſion of the foure Beaſts is repreſented the foure Monarchs men of beſtiall ſpirits that create a propertie by force, as amongſt the beaſts poſſeſſion is the onely right, but ſayes *Daniel*, it muſt not be ſo alwayes, for *ver.* 18. and 26, 27. But the Saints of the moſt High ſhall take the Kingdom, and poſſeſſe the Kingdom for ever, even for ever and ever, but the Iudgement ſhall ſit, and they ſhall take away his dominion to conſume and deſtroy it unto the end, and the Kingdom and dominion, and the greatnes of the kingdom; under the whole heaven ſhall be given to the people of the Saints of the moſt High whoſe Kingdom is an everlaſting Kingdom, and all dominions ſhall ſerve and obey him, ſee *Dan.* 2. 44. now this is a truth, that the Malignants exceedingly

exceedingly vex and fret at *Pſal.* 2. 1, 2, 3, 4. why doe the Heathen rage, and the people imagine a vaine thing? the Kings of the earth ſet themſelves, and the rulers take councell together againſt the Lord, and againſt his Annointed, ſaying, Let us breake their bonds aſunder, and caſt away their cords from us; he that ſitteth in the Heavens ſhall laugh, the Lord ſhall have them in deriſion: then ſhall he ſpeake unto them in his wrath and vex them in his ſore diſpleaſure, *ver.* 6. Yet I will (ſayes the Lord) ſet King Ieſus upon his holy hill of Sion; The Monarchs of the world thinke to intaile their Crowns ſo faſt upon their poſterity, and make Lawes like the *Medes* and *Perſians* to be unchangeable, and men may thinke to eſtabliſh Royall Statutes, and make firme Decrees that Monarchy ſhall ſtand, but the Lord will blow upon them; It is admirable to conſider that Scripture of *Ier.* 29. *Babylon* was to be deſtroyed as it is, *Pſal.* 137. 8. 9, O daughter of *Babylon* who art to be deſtroyed, happy ſhall he be that rewardeth thee as thou haſt ſerved us; happy ſhall hee be that daſheth thy little ones againſt the ſtones; and yet for the 70. yeeres the people of God muſt be patient and pray for the peace of that City where they were captives; doe but read that excellent

cellent place *Ier.* 29. from the 4. to the 7. 10. If the Parliament had complyed with the late King, and set him upon the throne, it had been putting a golden Scepter into the hand of Anti-Christ, and a reed into the hand of Christ, to have called Christ master but to have Crowned him with thornes; and a mortall man with Gold; it had been but mocking and scoffing at the promises of Iustice, Holines, Purity, Peace, Plenty; and freedom from oppression, which the people of God are to enjoy upon the earth; for doe but consider how ridiculous it is, to call those *Defendors of the Faith*, that are offendors of the faithfull; that make the Saints offendors for a word; that hate the Saints, as men naturally hate poyson; from whence it followes, that the darknes and dissatisfaction which hath been upon the spirits of many Christians concerning the Iustice done upon the late King proceeds from their not understanding the Scriptures & not distinguishing the times and seasons which the Lord hath appointed for his people, when to be in a suffering condidition and when to be in a prosperous condition; the primitive Christians were predestinate to be conformed to the image of their head Iesus Christ, in a patient suffering, *Rom.* 8. 2. 9. under Tirants, but in

these

theſe later times the Saints are to get victory over the Beaſt, and the Kings of the earth ſhall bring their glory to Gods people, *Revel.* 21. 24. the Churches of Chriſt ſhall not any longer as ſucking Lambes be in feare of wolves, or as tender kids in the pawes of Beares, nor as a prey to the mouthes of Lions, but thoſe that oppreſſe the Lords people ſhall be fed with their own fleſh, and drunke with their own blood, as with ſweet wine, and all the world ſhall know that the Lord is the Saviour and the Redeemer of his people, the mighty one of *Iacob*, *Eſay* 49. 26. as it is Gods prerogative to binde the Divell in chaines, ſo the Saints ſhall binde Kings on earth, let Malignants mocke and jeare at the Saints and ſervants of the moſt high God, minde what the Scripture ſayes *Pſal.* 149. 1, 2, 6, 7, 8, 9. *ver.* prayſe the Lord; ſing unto the Lord, a new ſong, and his praiſe in the congregation of Saints; let *Iſrael* rejoyce in him that made him: let the Children of Sion be joyfull in their King: Let the high praiſes of God be in their mouths, & a two edged ſword in their hands, to execute vengeance upon the heathen, and puniſhments upon the people, to binde their Kings with chaines, and their Nobles with fetters of iron, to execute upon them the Iudge-

ment written: this honour have all his Saints, prayse yee the Lord: that as *Paul* was delivered from the mouth of the Lion, so the Saints shall be delivered from all the Lions and beasts of prey, for God will ere long visit *Babylon* and all those Kings that have been druncke with the blood of the Saints, and then all men that are of the same spirit as the holy Apostles were (as all Christians are animated by the same spirit as the members by the same soule) shall rejoyce, *Rev.* 18.20. and it is a speciall duty of Christians to expresse their joy by singing & exaltations in the Lord, *Rev.* 19. 1, 2, 3. and for the effecting of so glorious a work the Lord will plead with fire and sword with all the potentates of the earth, *Esay* 66. 16. but it must be a righteous warr, *Revel.* 19. 11. And I saw heaven opened, and behold a white horse and hee that sat upon him was called faithfull and true, and in righteousnes he doth Iudge and make warr: for unlesse Iustice be advanced in the front of all military designes, God will not protect the reare; It is an error in any to hold that the power of Anti-Christ must not be destroyed by the materiall sword and maintained by such only as turne all Scriptures into Allegories; I doe not count it any superstition for the Gentry of *Poland* to stand

up, and draws their ſwords at the reherſal of the Creed, ſignifying, that they wil fight for their Religion againſt all oppoſers: And they that are called, are faithfull, choſen, and true, *Ier.* 51. 20. Thou art my battell Axe and weapon of war for with thee will I breake in pieces the nations, and with thee will I deſtroy kingdomes, men of Gods deſignation and appointment. Hee is the Lord of Hoſts that hath taught the hands of his ſervants to warre and their fingers to fight, *Pſal.* 144. 1. For not only that knowledge which is divine is from God, but skill in armes and expertnes in warrs, which though it may in a great meaſure be acquired by naturall valour and underſtanding, voluntary induſtry, and long experiences, yet conſidering how many *veteran* Commanders of noble extraction and education, famous in feates of Chivalrie; have been foiled, broken in peeces, and beaten at their owne weapons by a few gentlemen (in compariſon) and inuenile mecanicks and honeſt tradeſmen, whoſe hearts the Lord hath drawn forth and engaged to fight his battailes; we muſt needs acknowledge, that their valor, proweſſe and dexterity hath either been infuſed by God, or improved by him to a miraculous proficiencie.

The Scripture is very cleere, that Gods

people were governed by Parliaments for though we read, 1 *Kings* 8. 2. That all the men of *Israel* assembled to King *Solomon*, yet *v.* the 3. the Elders of *Israel* only came, the people were but vertually present by representation as every man, woman and child, is supposed to be present in Parliament, otherwise an Act could not in reason oblige them; 1 *Num.* 4. one of every Tribe, one chief of the house of his Fathers to appeare and stand up for the rest, and more expressely in the 2 *Chron.* 1. 2. and 5. 2. They are called Captains of thousands and of hundreds, that stand up for Counties, and Cities, Iudges that weigh mens causes, Governors of Forts and Garrisons, and chief men for wisedome, principall officers, for age and prudence, and by Kings, and Princes in severall texts of Scriptures are onely meant eminent nursing fathers to Gods people; but accountable to their brethren for any Male-administration; but Kings make themselves so sacred that they may not be toucht, they say, the Lawes are their own Creatures, to which they can no more be subject then the *Romans* could be subject to their owne slaves; the Civillians at *Paris* not long since resolved, that the King could not be plaintiffe in any Action, for he was not tyed to any Law, all is the Emperors

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as to property, though not as to poſſeſſion, ſay ſome of them, and they have no other obligation but the conſervation of their owne dominions and greatnes, they muſt diſſemble for their proper intereſts: one made many promiſes and after being made a King, ſaid; he was not the perſon that promiſed, and ſo all was void.

In the Warrs betweene *Henry* the third and the Barons, moſt of the Cittizens of *London* tooke part with the right ſide againſt the King (for never had any King juſt cauſe to fight againſt the people) who was taken priſoner; an obſtinate man that would not yeeld, though he was brought to a morſell of bread; the people in that midnight of Popery tooke oathes and proteſtations from him, for the maintenance of their lives and eſtates, and ſet him at liberty, and in ſpeciall he tooke a ſolemne oath not to queſtion the *Londoners* for any former matter, wiſhing damnation, and the loweſt chamber in hell for himſelfe and his poſterity, if he did not punctually keepe and obſerve them, and tooke the Sacrament upon it, which hee believed to be the very Body and Blood of Chriſt; and the people counted him a Heretique that made the leaſt doubt of his non-performance; what not believe the King upon ſuch ſolemne Oathes and im-

precations? this was ratified by Act of Parliament, but what followed? he had no sooner got the *Milicia* into his owne hands, but the active men that contended for their liberties were Imprisoned, the Liberties of the City invaded, Strangers appointed to be Governors of the City; those that had been honest put to death; their goods confiscate, and never poore creatures more miserably afflicted and tormented; and what promises did Queen *Mary* make to the *Suffolke* men at *Framingham* Castle, that they should enjoy their Religion establisht by *Edw.* 6. but when shee had got power in her hand shee began to persecute and burne them for Heretiques, the poore *Suffolks* men besought her to make good her promise, what said shee, keepe promise with Heretiques? I shall make you know that the members must not be so bold with their head, as to endeavour to rule it; Innumerable instances might be made of forraigne Princes in this kinde, but it is but to show the Sun with a candle; Monarchs have no other principles but selfe preservation, though they should intend to performe when they promise (which I doubt very few of them doe) it is but as the Iesuits teach, to keep untill they have power to break and forgive an injury, as the *Italian*

sayes

ſayes, till he can revenge it, they have ſuch ſtrong temptations to draw their hearts, from what they have engaged their ſelves unto; if it croſſe them in point of domination; which is ſo ſweet a morſell unto them, that no prudent people will ever truſt them for matter of their liberties: *Richlieus* principle and Councell to his Maſter was, keep your Subjects low Sir, that having time little enough to get bread they may never thinke of any liberties: I doe not know whether his tongue and his head were of the ſame opinions (for he was famous for deep diſſimulations) but if he ſpoke as he thought I might without offence ſay, that it was as unwiſe a ſpeech as ever came from a Scholler; Let me intreat your honorable patience but to read a little of *Machiavell* (which kings ſtudy more then Scripture) his words are theſe in his Prince; A king, ſayes he, muſt be a Fox, that he may be aware of ſnares, and a Lion, that he may ſcare the Wolves; A wiſe Prince ought not to keepe his faith given when the obſervance thereof turnes to diſadvantage, and the occaſions that made him promiſe are paſt; if men were all good this rule would not be allowable, but being the people are full of miſchiefe and would not make it good to the Prince, neither is

he

he tyed to keep it with them, nor ſhall a Prince ever finde lawfull occaſion to give collour to this breach, very many moderne examples might be alledged wherein might be ſhewed how many peaces have been concluded, and how many promiſes made, have been violated and broken by the infidelity of Princes; ordinarily things have beſt ſucceeded with him that hath been likeſt the Fox, but it is neceſſary to underſtand how to ſet a good colour upon it, and to be able to faine and diſſemble thoroughly, and many are ſo ſimple and yeeld ſo much to the preſent neceſſities that hee who hath a minde to deceive ſhall alwayes finde ſome or other that will be deceived; *Alexander* the ſixt never did any thing els but deceive men, and never meant otherwiſe, and alwayes found ſome to worke upon, yet never was there any man that would proteſt more effectually, nor averre any thing with more ſolemne oathes and obſerve them leſſe then he did; nevertheleſſe his coſenages thrive all with him; and further ſayes hee, a Prince will be forced for the maintenance of his State to doe contrary to his Faith, Charity, Humanity, and Religion, therefore it behoves him to have a minde ſo diſpoſed as to turne and take the advantage of all windes and fortunes,

gunes; and a little further, let the Prince ſeeme to him that ſees and heares him, to be all pitie, all faith, all integrity, all humanity, all Religion, nor is there any thing more neceſſary for him to ſeeme to have then this laſt quallity, for men in generall judge by the ſight and appearances, few by the touch, every man may come to ſee what thou ſeemeſt to be, but few come to the truth and feeling of thee to underſtand what thou art, and thoſe few dare not oppoſe the opinion of many who have the majeſty of State to protect them, and in all mens actions, eſpecially thoſe of Princes, where there is no judgement to appeale unto, men forbeare to give their reaſons till the events and ends of things; let a Prince therefore take the ſureſt courſes to maintaine his life and eſtate, the meanes ſhall always be thought honorable and commended by every one for the vulgar is ever taken with the appearance and event of a thing, and for the moſt part of the people they are but the vulgar, the others are but few in comparison, there is a Prince, ſays he, that preaches faith, and that Princes are not above their words, but had hee kept his promiſes hee had loſt his ſtate long agoe, ſo far *Machiavell*: And another principle amongſt Monarchs is, that if any ſubject begin to

have

have a conceit of his owne merits, or to deſerve well from the publique, he muſt in reaſon of ſtate be diſcourted, if not executed; for feare of factions and Rebellion; when *David* came to *Ieruſalem* with the head of the Giant the women met him ſinging, *Saul* hath ſlaine his thouſands, and *David* his ten thouſands, 1 *Sam.* 18.7. thereby aſcribing more honor to *David* then *Saul*, for which *Saul* was wroth againſt him, and from that houre you may obſerve that hee never lookt upon him with a pleaſant countenance, oh this *David* he ſtands in the way of my applauſe; he is counted a better ſouldier, more juſt, merciſull, or Religious then my ſelfe, baniſh him at the leaſt, if not, utterly deſtroy him; Monarchy and wholeſome Lawes can no more cohabit, then the Arke and *Dagon*; take but one divine inſtance; what wicked lawes and ſtatutes of *Omri* were practiſed and put in execution, even by Monarchs that profeſſed to governe and rule as for the Lord and over his people in that 59. of *Eſay v.* 3. the land is defiled with blood, the King ſhall have power by Law to pardon murders under the name of man-ſlaughters, *ver.* 4. none calleth for Iuſtice; nor any pleadeth for truth *ver.* 5. they hatch Cokatrice eggs and weave the Spiders web, *ver.* 8. there is

Exeat aula qui vult eſſe pius.

no

no judgement in their goeings, they have made them crooked pathes, *ver.* 9. therefore is judgement far from us, neither doth Iuſtice overtake us, *ver.* 14. 15. and Iudgement is turned away back, and Iuſtice ſtandeth a far off for Truth is fallen in the ſtreet, and equity cannot enter, and the Lord was diſpleaſed that there was no Iudgement; the meaning whereof can be no other then this; That Evangelicall Propher, or Propheticall Evangeliſt *Iſaiah* foretelling the Iudgement that ſhould befall his owne Nation by the *Aſſirians* and the *Caldeans*, telleth *Iudah* and *Iſrael*, that principally for corruption in their Courts of Iuſtice; they ſhall be ſeverely puniſht, his propheſie riſing no higher then to the reigne of *Vzziah* King of *Iudah* and *Ieroboam* the ſecond King of *Iſrael*, hee tells them that their Lawes are like Spiders webbs, they entangle poore clients as the Spiders web doth the flyes, to their deſtruction, and undoeing, their Lawes are ſpun with ſo fine a threed that none but Eagle eyed-practiſers can diſcerne them; the plaintiffe hatches Cockatrice eggs, the iſſue of many tedious ſuites, is poyſonfull and pernicious, if he recover, conſidering his coſts and paines he may put his gaines in his eyes and ſee never the worſe, and if he miſtake his Action, or doe not hit the

bird

bird in the eye, hee muſt pay the defendant his coſts (who yet is in conſcience indebted unto him) to his utter undoeing; but the Spirit of God propheſieing againſt ſuch wicked Councellors that contend for Monarchs ſaith *ver.* 6. their webbs ſhall not become garments, when Monarchs are deſtroyed; their Lawes ſhall periſh with them, they ſhall prove but as cobwebs to thoſe that practiſe them, and ſhall afford them no ſuccour againſt Gods vengeance, their Lawes are crooked like the ſerpent, full of turnings and windings, Mæanders and Intricaties; ſuch as ſwerve from the ſtrait and eaſie path of Gods Iudiciall Lawes; for equity can finde no admittance, or is not able to ſtand and beare it ſelfe up; and *ver.* the 11. the people roare like beares and mourne ſore like doves and looke many yeares for Iudgement, yet there was none; for Monarchy and good Lawes are inconſiſtent; and what *Amos* ſaith *chap.* 5. 21, 22, 23. I hate and abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies, 22. though yee offer me burnt offerings and meat offerings; I will not accept them, neither will I regard the peace-offerings of your fat beaſts, 23. take thou away from me the multitude of thy ſongs, for I will not heare the melody of thy violls,

that

that is, leave off praying and ſinging till there be a ſettled courſe of Iuſtice betweene partie and partie to run downe not by drops, but like a mighty ſtreame of water in a firme, quicke, cheap and unvariable way, and *chap.* 6. 8. ſaith the Lord, I abhorre, the excellencie of *Iacob*, and hate his Palaces, what bleſſed Lord! abhorre thy poore worme *Iacob* and his fathers pompe and beſt condition? ſure it muſt be for ſome tranſcendent iniquitie, behold the reaſon rendred *Amos* the 5. and 7. and 6. 12. for yee have turned Iudgement into Wormewood and Gall, and the fruit of righteouſnes into hemlocke; Iuſtice (which of it ſelfe is the moſt pleaſing and profitable thing in the world and which being tempered with mercie cures all the diſtempers and diſeaſes in a Body politique) was corrupted, made moſt bitter to the oppreſſed and moſt abominable to God, when men are undone by the Law which ſhould preſerve them: And the Lawes were no better in *Habakkuks* time, 1. 13, 14, 15. wherefore holdeſt thou thy tongue when the wicked devoureth the man that is more righteous then he, and makeſt them as the fiſhes of the Sea, as the creeping things that have no ruler over them, they take up all of them with the angle, they catch them

with

with their net, & gather thē in their drags, therefore they rejoyce and are glad; that as in the Sea the greater fiſhes devoure the leſſer ſo a full purſed malicious plaintiffe or defendant wearies out his poore adverſarie and right is conquered by might; by meanes of thoſe Angles, Netts, Draggs, and Cobwebs, and Rubbs that hang and lye in the way and allies of Iuſtice, preferring ceremonies, formes, and ſhaddowes, before truths, reallities, and ſubſtances; and Monarchs ever loved ſuch wittie Iudges as could expound the Law, that Iudgement ſhould be given as his Imperiall Sacred Majeſtie deſired, and where the plaintiffs cauſe was ſo cleere that it was too groſſe to give Iudgement againſt him, then after Iudgement given for him to have ſuch Councell as ſhould finde a knot in a Bullruſh, an error in the proceedings, to reverſe the Iudgement, and ſo the poore creature caught like a fiſh in a Net, or a bird in the ſnare, and the more he ſtruggles to get out the faſter hee is enſnared, for he muſt pay coſts to the defendant who unjuſtly keeps away his Land from him, and if there be no ſuch net or ſnare in one Court, then he is brought into another, becauſe Law and Equity (which ſhould be the neareſt friends in the world) are many times together

Non unitum ſed unum.

gether by the eares and it is hard reconciling them; and being upon this ſubject, let but the wiſehearted conſider what the Lord ſaith, *Eſay* 1. from the 11. *ver.* to the 18. *verbatim*, ſo 5. 7. God looked for judgement but behold oppreſſion for righteouſnes, but behold a cry: God will at the length be cloyed (as one is cloyed with meat which he loatheth, and his ſtomack goeth againſt, *Prov.* 27. 7. with the prayers and devotions of any Nation in the world, that have not an expedient of quicke, ſure and cheape Iuſtice, and will diſown and ſpew out ſuch a people, though they be never ſo inſtant in prayer, and by their inſtancie and importunities hope to ſpeed, *Matth.* 6. 7. yet his ſoule hateth them, he abhores it from his very heart; and take but that precious Text of *Ier.* 22. 15, 16. did not thy father eat and drinke and doe Iudgement and Iuſtice, and then it was well with him, he judged the cauſe of the poore and needy, then it was well with him, was not this to know me, ſaith the Lord?

Indeed a man would thinke that it ſhould be eaſier to finde one good man, that would even ſacrifice his life to reputation and for the good of the people, and ſo one good King for whom the people would even dare to dye, *Rom.* 5. 7. and if

Gods

Gods people had been left to any kinde of goverment which they ſhould thinke beſt they might happily have intruſted ſome good man with a plenartie of power, and have expected a bleſſing therein, but Monarchie is againſt Gods inſtitution, and bleſſings are onely annexed to Gods Ordinances; bread & wine in the Sacrament are better to worke devotion then pompious toyes, Images and Puppets are for carnall Goſpellers, ſayes God, when his people chooſe a King they reject him.

But does not *Peter* & *Paul* call an abſolut Monarchie Gods Ordinance, I deny it, for the power Legiſlative was in the Senate, the *Romans* did never intruſt any man by any Legall conſtitution to doe what he liſt without the peoples conſent in the Senate, *Neroes* cruelties were never with the peoples conſent, but ſayes *Paul* to the poore Saints there, you ſee what differences there are between the Cæſars and the Senators who ſtand for the peoples Liberties, in ſuch a Caſe, thoſe that have the ſwords in their hands as the Emperors had (the *Millicia* being at his diſpoſe) it is beſt for you to ſubmit to them, thoſe to whom *Peter* wrote being ſtrangers, ſcattered by perſecution, were not to trouble themſelves with State-matters no more then it had been proper for the *Dutch* or

French

French Congregations that live quietly in *London*, to have troubled themſelves with the difference between the late King and the Parliament: But may not people live happily in a mixt Monarchy; where the King may have a prerogative in many things, and yet the people enjoy their Liberties; I ſay not, for Monarchy and Liberty are inconſiſtent and incompatible; Indeed an Apprentice that hath a good maſter may after a ſort be ſaid to be free; but to ſpeake properly, he is a ſervant, ſo if there ſhould be a good King (like a blacke ſwan) the people may be leſſe miſerable for a ſeaſon but it cannot hold long, for every creature ſeeks its owne perfection which depending upon the deſtruction of one another, they Act accordingly, and therefore for any people to live in quiet it is neceſſary that they be totally ſlaves or wholly free, and thoſe Kings at firſt that promiſe or pretend to be ſatisfied with a mediocrity of power; they doe not intend to reſt there, but that they may the more eaſily compaſſe what remaines, and for my owne part, when I heare many wiſe men ſpeake of making peace with the King and tyeing him up ſo cloſe to his Lawes, that he ſhould not be able to hurt the people; I thought it was but a kinde of diſſimulation to make

people beyond Sea thinke him to be a great King, and yet in effect to make him ſtand but for a cypher therefore I do much preferre the *Spaniſh* principle before the *Scottiſh*, the firſt wiſhes that he had many lives to looſe for his King, and that hee had rather looſe his life then queſtion the Kings Iuſtice, but the *Scots* contend for a King of Clouts meerely for the name of a King that muſt be whipt if he looke but awry, keeping their Kings in as much awe as ſchoole-boyes; for any people to live in ſlavery whenthey may be free is a baſenes of ſpirit, and for others to contend for a King and no King, I meane a titular King without power not; ſo much power as a High Conſtable hath, to commit a night-walker; is rather worſe, for God that hath puniſht groſſe profanenes in *England* and *Ireland* with rods, will puniſh hypocriſie in *Scotland* with Scorpions; But ſtill verſatill witts will be objecting, what, were all the former Emperors Tirants in the foure Monarchies? or if ſo, what ſhall we ſay of the Kings of *Iſrael* & *Iudah*? where the King is ſole Iudge, or hath a negative voyce there he is unlimitted, and conſequently a Tirant that may do wha the pleaſes, and ſuch a one can never have any love of a people of any underſtanding; if the people be Iudges, and

may

may make warre or peace without the King, then he is no King; it is no diſcretion to be too much in particulars; Certainly for the generall, Monarchs have beene monſters of men; a generation of men and women borne for the ſcourge and puniſhment of mankinde, whoſe wickednes and villanies have been of the higheſt Elevation and Magnitude, more forcible to provoke and irritate Gods Iuſtice to puniſh the world then the honeſty and ſingleheartednes of the people, to incite & procure his pardoning mercie and forgivenes; Therefore I hope all good people will agree with me, that we have great cauſe to rejoice in that famous peece of Iuſtice of *Ianuary* the 30. 1648. acted where moſt of their miſeries had been plotted; and as *Ioſephus* records (*antiquit. lib.* 18. *cap.* 6.) of one *Marſias*, that after the death of that Tirant *Nero* or *Tiberius*; Hee made an Oration to the people to write every man upon his doore *The Lion is dead*: and as after the removall of *Tarchoni*, the *Romans* would not ſo much as endure the name of a King; which comes from the old *Saxon* word *Koning*; or rather cunning; for they learne to catch the prey and devoure men; I would intreat my Honored Countreymen to be as wiſe in this generation as the *Romans* were before

Tedue-ken o Leon.

Christs time; and instead (of plotting to destroy themselves by hunting after new Tirants) to consider what the Spirit of God saith in the 19. of *Ezek.* from *v.* 1. to the 9. *v.* Let them say unto the children of the late King, what your mother a Lioness? she lay downe among Lions, shee nourished her whelps among young Lions; and shee brought up one of her whelps, it became a young Lion, and it learned to catch the prey, it devoured men; but when she saw that her hope was lost, shee tooke another of her whelps and made him a young Lion, and hee went up and down among the Lions, he became a young Lion & learned to catch the prey and devoured men, then the nations set against him on every side, and spread their net over him he was taken in their pit, and they put him in chaines, and imprisoned him, that his voice was no more heard upon the mountaines of *Israel*; how admirable and adorable is the fulnes of Scripture, as if it had been calculated for the Meridian of *England*; *Zedekiah* was the last King of *Iudah*, the whelpe was *Iehoahaz* who was King for three moneths only, 2 *Kings* 30. *ver.* 31. he was taken in a pit or net, a phrase importing the manner of catching Lions, of whom *Jeremie* Prophesied, that he should never returne

returne to see his native Countrey, *Ier.* 22.
10. the other whelp was *Iehoiakim*, who
went up and downe craving aid from the
King of *Egypt* to make him King; which
was the cause of his ruine, the roaring of
the whelpe made a great noyse, by their
cruell and tirannicall commands, but they
were taken in strong holds, & being dead
were buried with the buriall of an Asse
Ier. 22. 18. thrown out upon a dunghill;
It is not I but the Spirit of God in the ho-
ly Scriptures that calls a King (that chal-
lenges a power against the publique judg-
ment of the people in a nationall Coun-
sell) and his Children, a Lion and his
whelps: the Lord knowes my heart, that
I beare no more malice to any one herein
mentioned or intended, then I did when
I lay in my cradle, and though I should ex-
pect no more mercy from them then there
is milk in a male-Tiger, if the Lord should
suffer mee to fall into their hands, as hee
justly might in regard of my sins, though
I trust for his mercies sake hee will not;
yet I doe freely pray for blessings upon
them, that if it be the will of God, those
Fatherlesse Children which are not fit to
be Kings upon earth may be Heires of
Heaven, to a Kingdom that cannot be
moved; and if it shall please God to give
repentance to any of them, that with

Achan

Achan they shall confes their sin, and give glory to God; learne to governe themselves, and renounce all vaine and sinfull pretences: I should be an humble Advocate for them, that Mercy might be honorably seated on the right hand of Iustice; and that there might be not onely a competent, but an eminent exhibition allowed them for their support; for I could heartily wish, that such as professe Christ, would dye more to vaine Phylosophy, *Col.* 2. but live to morall Phylosoply, if it were but to learne this lesson, of blessing them that curse us, and doeing the good of Iustice against the evill of injustice; because for any man to lay aside his Iustice is to deprive himselfe of reason, & to become a brute; Iustice being neerer of kin to every Magistrate then his child or brother, as being part of his soule, but Iustice without Mercie is crueltie, and Mercie without Iustice is meere fatuitie.

FINIS.

Pray excuſe the want of a Greeke Character and the Errata, viz.

OMitted in the title page theſe words, *viz.* With ſome humble petitions and obſervations interweaved, concerning Cheap and ſpeedy Iuſtice; with the Authors hopes above his feares of happy dayes. In the ſame page leave out late. in the Epiſtle *read* in their annotations. for breach *read* branch. *read* the Law muſt be ſet. for party *read* Deputy. for records *r.* retards. for leave it *read* beare it. for intertolares *read* intercalares. for it is not *r.* Is it not. for one Act *r.* an Act. *r.* Images. *r.* ſeemes. *r.* a juſt. *r.* as the defendant. *r.* I ſcarce. for ſlocke *r.* ſtocke. *r.* many families preſerved which would. *r.* breaden. *r.* will not doe it. *r.* may ſeeme. *r.* as if godly. *r.* would ſit. *r.* ſtraitned. *r.* any time. *r.* meaneſt ſouldier. for begin *r.* begun. for have been called home *r.* may be called home. for prudencie *r.* precedencie. a line left out *r.* I doe not know that he hath left his peere behind him. fol. 32. for head *r.* hard. f. 52. for direct *r.* dwelt. f. 57. for Paul *r.* Saul f. 63. for contrited *r.* conceited. fol. 82. *r.* preſerved. f. 90. *r.* captivity. f. 92. Princes. fo. 96. *r.* Author of. f. 97. *r.* not only to the death. f. 129. *r.* when I heard. f. 131. *r.* Tarquin.